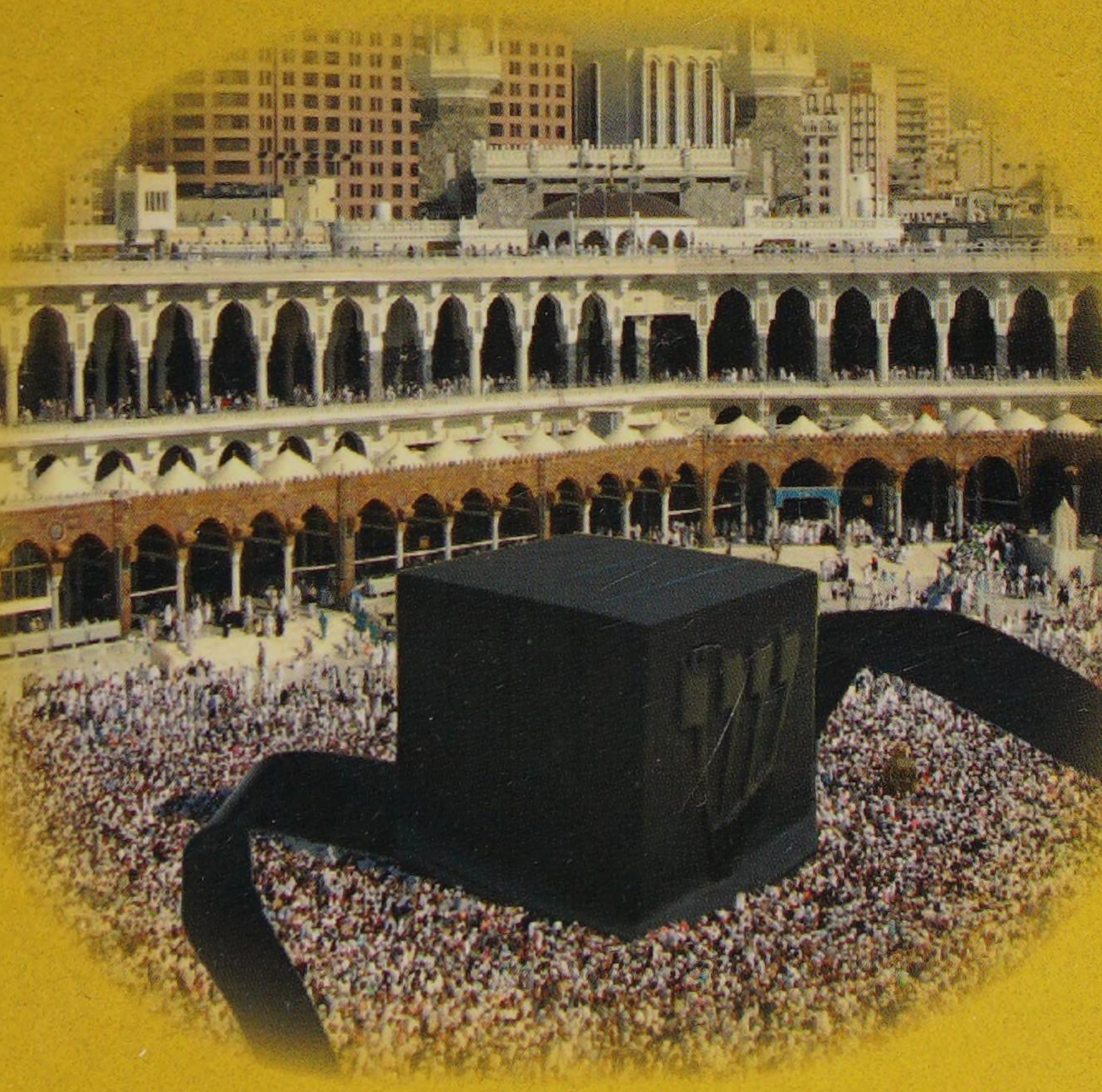
RETURN TO MECCA



Let my people go so that they may circle me in the desert

DENNIS AVI LIPKIN
A.K.A VICTOR MORDECAI

RETURN TO MECCA

by Dennis Avi Lipkin

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1st Printing - 10,000 copies
February 2012

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I. Dedicated to the memory of my mother, Sarah Gitla Bat Jeszua and Milka, of blessed memory.

II. And in honor of my Father Ezie, son of Aaron and Mere (Miriam). May he be blessed with long life like Moses.

III. Parents who stood by me always and brought me to where I stand now.

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Return To Mecca

Islam Prophesied in Exodus
and Other Books of The Bible

by

Dennis Avi Lipkin (aka Victor Mordecai)

Foreword

On March 1st, 2007, Jim and Penny Caldwell came into my life. I was "doing" my usual winter lecture circuit driving from NY down to Florida and then from Florida across to Texas, a state which I always visit on ANY of my lecture circuits.

I had spoken in a number of churches in Florida, eventually making my way northwest into the Panhandle and then over to Escatawba, Mississippi to a small church right off of Interstate 10. It was there, at this small group, that I met the Caldwells.

I could have stayed at some motel right off that highway, but the Caldwells insisted that I stay in their home overnight. It was "only about an hour away," right on the border with Louisiana. That's all I needed! It was "just another hour's drive" after driving all day and then speaking at the church. But, it was on my way to Texas the next day after all, so I made the effort. And with all the exhaustion I held onto the steering wheel and pushed on to their house with my last efforts.

When we arrived at their beautiful home, I unloaded my car just "dying" to go straight to bed, but they wanted to "visit". Then they said: "We have a movie you just MUST see!"

My answer was: "I love you Christians, but I don't have the strength to watch movies, especially if you want to 'witness' to me." They answered back, "But you don't understand, you MUST see this movie – and it is not a Christian 'witness' movie. It is something that WILL CHANGE YOUR LIFE!"

But, stubborn Avi was determined to go straight to sleep and skipped the movie to get an extra hour of much needed sleep so as to be on the road to the Great State of Texas the next morning rise and shine!

A year later, again, during the winter lecture circuit, I was going through Mississippi on I-10 and the Caldwells were again "waiting for me in ambush." This time, they knew I had a more leisurely day awaiting me after my night's sleep, and they even drove two hours down to New Orleans and two hours back with kosher steaks to be cooked on their barbecue grill. They found my "Achilles Heel"!

The next morning, now that I had to stay for lunch anyway, they said: "Now you must view this movie you missed last year. It will change your life for ever!"

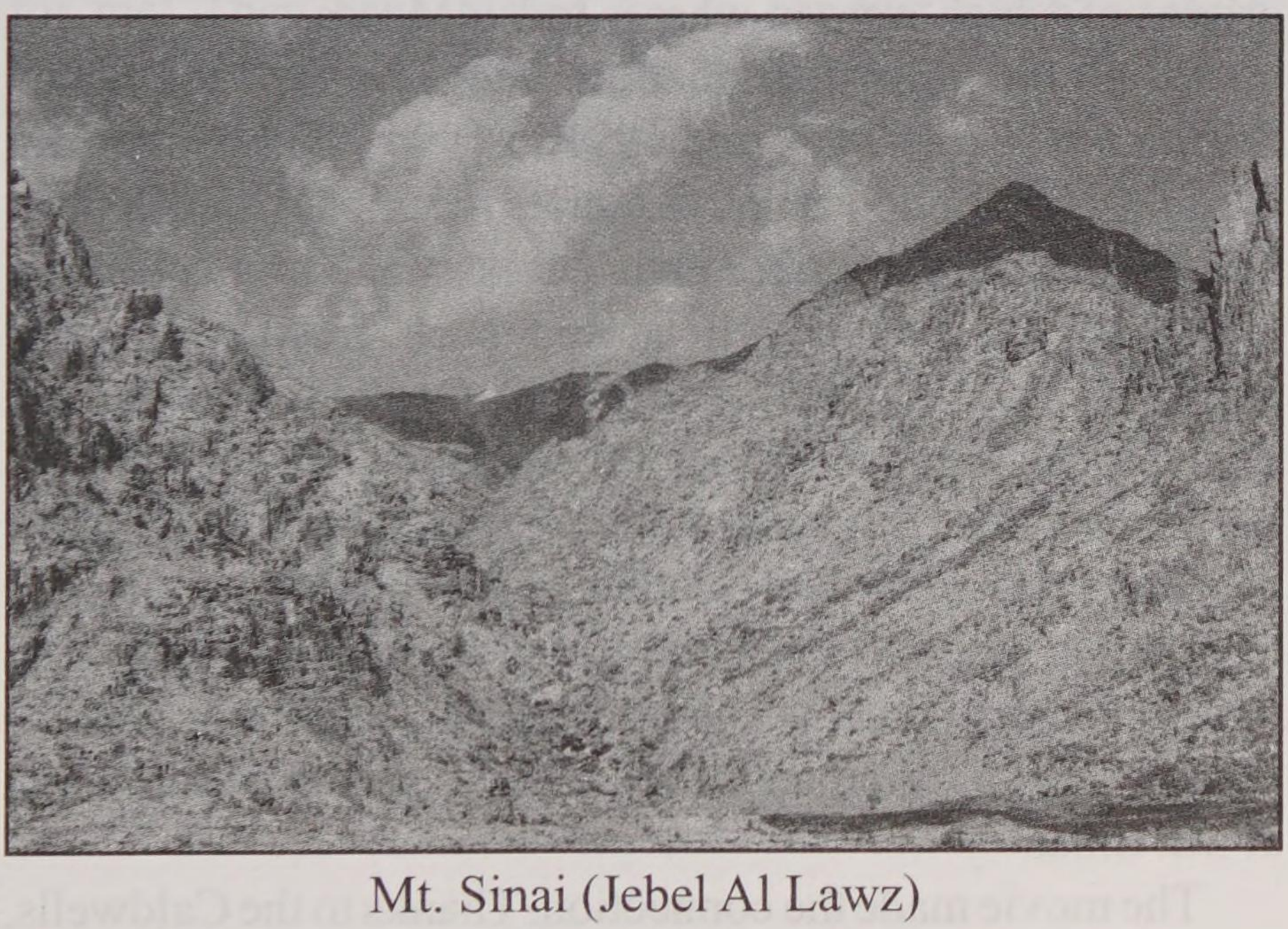
They were right!

The movie was a pre-screened movie not shown yet in theaters or distributed worldwide. It was still in the process of being produced by Tim Mahoney and Pete Windahl in Minneapolis, Minnesota. It included much film footage taken by the Caldwells during their fourteen years working the oil fields of Saudi Arabia.

The movie, with the intention of being a documentary, gave a history of ancient Egypt, the slavery of the Hebrews,

what is believed to be the house where Joseph lived, the escape route from Egypt through the Sinai Peninsula, through the mountain pass leading to Nueiba (Neviot) and then across what seems to have been the land bridge to what is today Saudi Arabia, and most important of all, that the locations of Mt. Sinai and Mt. Horeb are in Northwest Saudi Arabia and not as Helena, mother of Constantine thought in the Sinai Peninsula.

It's strange that on the one hand, Jewish rabbinic leadership holds Christian leadership in disdain, and yet, the conventional location for Mt. Sinai, agreed upon by the rabbis is in the Sinai Peninsula based on a decision made by Queen Helena, mother of Emperor Constantine, based on a Bedouin legend. And conventional Jewish rabbinic thought has accepted as fact to this day that Mt. Sinai is indeed in the Sinai Peninsula, which could not have been since Sinai has been proven to be an integral part of Pharaonic Egypt.



Mt. Sinai (Jebel Al Lawz)

The movie disproves the site in Mt. Sinai because that area which includes the monastery at Santa Caterina is too small to hold hundreds of thousands if not millions of fleeing Israelites as well as other freed slaves accompanying them. Pharaonic Egypt also included the Sinai Peninsula with military garrisons there and Egyptian hieroglyphics to be found in many places in the Peninsula. There is also no real place that could have provided food and water to so many people in that small area, so close to Egypt. Pharaoh could have easily caught up with them in Sinai. How could hundreds of thousands, if not millions, of people remain in such close proximity to Egypt for 40 years of wandering?

I was 58 at the time I met the Caldwells. Added to the theory gaining ground today that the Jews really wandered in the Arabian Peninsula for 40 years and not the Sinai Peninsula, I had this nagging suspicion for many years about the origins of the Phylacteries used by Jewish men the origins of which were in what is today Mecca.

From the time I studied in the Jewish Theological Seminary in Jerusalem from 1991 to 1994 I had this feeling at age 42 that the Jewish phylacteries resembled the Ka'abah in Mecca with its perfect cube black shape and asked the forbidden question which caused such frowns: "Is this the Jewish Theological Seminary? Or is it the Islamic Theological Seminary?" they asked me.

I responded: But Moses was with Jethro for forty years, the High Priest of Midian (Medina), and when Moses returned to Egypt at age 80 to free the Israelites from slavery, those famous commandments about the phylacteries in Exodus 13 predate the 10 Commandments and the giving of the Torah at Mt. Sinai.

The movie made the connection. Thanks to the Caldwells, I now write this book hoping to bring some innovation (or

in Hebrew- Hidush) to Judaism and the world. I know of no other Jew in the world who has written about the Jewish connection to Arabia, the Ka'abah, as being the finally verified locations of Mt. Sinai and Mt. Horeb.

The Caldwell's also introduced me to such books as: "The Exodus Case" by Dr. Lennart Moller of Sweden, "The Gold Mines of Midian" by R.F. Burton, "Discoveries of Sinai in Arabia and of Midian" by Dr. Charles Beke, "The Mountain of God" by Immanuel Inati, "Jebel Maqla" by Edgar and Yvonne Miles, as well as input by Dr. Sung Hak Kim of South Korea. And of course, we mustn't forget Penny Caldwell's book: "The God of the Mountain!"

If we go back 2,000 years to "Antiquities of the Jews" by the Jewish historian, Josephus, we also find very shocking and exhilarating facts proving that Midian or Madian of those times is Medina of today.

So, I thank the Caldwells for being God's eye-openers for me! They have forced me to conduct much research, and even before I could write this, my sixth book, based primarily on the Book of Exodus, I realized I first needed to write my fifth book: "Islam Prophesied in Genesis." And, of course, I will be drawing initially from the fifth book as a link to the sixth book.

I also thank them for the use of the pictures they took while in Saudi Arabia.

Preface

This, my sixth book: "Return to Mecca!" follows five previous books which dealt with evidence that Islam was a global threat. It included various articles from the press, military intelligence type information I had acquired both in the Israel Defense Forces as well as the Prime Minister's office, results of private investigation activities I was conducting along the Canadian and Mexican borders with the US as well as in Europe, and finally, quoting from the Bible and the Islamic sources to show that the Islamic threat was a religious threat. This first book grew in five editions from 63 pages in the first edition in 1995 to 286 pages in the fifth and final edition in 1997.

My second book, "Christian Revival for Israel's Survival" was a follow-up to my first book and included new updated information but emphasized the significance of political and economic non-Muslim allies and alliances of the Islamic anti-Semitic, anti-Christian and anti-biblical forces.

My third book: "Islamic Threat Updates Almanac #1 – 5763" was written a year after the 9/11 attacks in the US. It

included updated articles and information I gathered during the twelve months following the 9/11 disaster showing that the Moslems were now even more emboldened to attack the West after the relative ease with which they succeeded on 9/11.

My fourth book: "Israel's Bible Bloc" (2006), was the summation of what I considered already in 1998 to be the answer to this Islamic threat, a Judeo-Christian alliance globally as well as in Israel to save Israel and the World from Islam. My faith tells me that either the Jews and Christians "hang together" or we will hang on the gallows separately. This is the reason for the creation of this new political party in the Israeli political system that will bring about this alliance which defends not only Israel and the Jewish People, but also the Christians who believe in the same God of Abraham, Isaac, and Jacob, the same Old Testament and of course agree that the Messiah is a Jew from Israel who speaks Hebrew.

My fifth book: "Islam Prophesied in Genesis" (2010) deals with ultimate struggle between Islam and the civilized world. In my opinion an in depth study of the Book of Genesis shows the contentiousness of Islam with Judaism and Christianity. The Book of Genesis explains how the Creation was destroyed by the Flood because of the evil of the human race. God then "re-did" the creation with Noah and his family. My book also contrasted God with Satan, good with evil, peace versus war, Love versus hate, Ishmael versus Isaac, Esau versus Jacob as well as all the other challenges facing Abraham, Isaac and Jacob as they founded a dynasty that was to become a nation in Egypt.

My sixth book: "Return to Mecca" continues with this natural growth of the Children of Israel from a family to a nation during the period of slavery in Egypt as illustrated

in the Book of Exodus, the remaining three books of the Torah and then in some of the other books of the Tanakh (Old Testament).

We see, I believe, another answer to the Islamic Threat. This book basically tries to identify the borders of Israel as promised by God in Deuteronomy 11 that Israel's borders are from the desert to the south (Arabian Peninsula), Lebanon to the North, the Great Sea (Mediterranean) to the West and the Euphrates to the East. The emphasis in this book is to define the southern desert border of Israel as promised by the God of Abraham, Isaac and Jacob to Israel. And, of course, God's southern border for Israel also provides the solution to the Islamic threat, which is to terminate Islam. But to terminate Islam, one must "capture the flag", or the Ka'abah in Mecca and either raise the Israeli flag over or remove it as the vortex of Islam's evil system. Cut off the head of the snake, and the crushing and seemingly undefeatable coils are then released and removed from around the human race.

At a time in which many believe that Islam's march to victory is unstoppable, I believe that Islam can be stopped and terminated with one swift and virtually bloodless move. Without Mecca and Medina under Islamic control, there can be no Islam anywhere else in the world because there will then be no more "Haj" or pilgrimage to Mecca. Haj represents one of the five pillars of Islam. Remove that pillar and the whole edifice collapses because just as Jerusalem is the city of the God of Abraham, Isaac and Jacob, Mecca is the city of Allah, Ishmael and Mohammed. And there is no choice for the human race but to terminate the Islamic menace by taking control of Mecca and Medina. Ultimately, the Moslems themselves will be blessed when they realize that their worse-than-Nazi system has been defeated, and they are forced to embrace Western Civilization and Democracy.

This book does not call for the West to invade Saudi Arabia, but it does educate the World to understand why this will happen inevitably through the internal anarchy brought about by the "Arab Spring", and the resulting collapse of the Saudi kingdom. I believe God's justification for this will be the defeat of Allah by God and victory of Jerusalem over the Moslem "holy cities".

Democracy and the blessings of Western Civilization could not be brought to the people of Germany, Japan and Italy until the Nazi/Tojo/Fascist systems were utterly defeated militarily. Though the nuclear bombings at Hiroshima and Nagasaki were a tragedy, ultimately they ended WWII immediately and brought peace and blessings to the Japanese people, who are a good people. So are the Germans and Italians good people. So are the Moslems good people. But the Islamic system must be defeated once and for all to bless the Moslems and the entire human race or all of humanity and the planet Earth will be destroyed by Islam.

Just as the Moslems say there will be no peace in the Middle East without the Moslems getting Jerusalem, so, too, I say, there will be no peace in the Middle East or on Earth until the Jews and Christians get Mecca and Medina and God is declared the victor over the pagan Allah al-Ilahi, the moon-god, war-god and sword-god commonly understood by me and many other people to be Satan.

Allahu Akbar does not mean: God is great. What it means is that Allah is greater than the God of the Jews and the Christians. This book: Return to Mecca will signal the final victory of God and the Human Race by the West putting an end to this destructive call of death of Allahu Akbar.

Introduction

As I write this book at age 63, I look back on the blessings God has provided me and my family.

After losing my business and first home in Israel at age 41, I was allowed by my father, wife and children and the generosity of Rabbi Mordecai Waxman of Temple Israel of Great Neck, New York and Rabbi Norman Singer of Ohev Sholom Synagogue in Williamsport, Pennsylvania, to attend the Center for Judaic Studies of the Masorti Movement in Israel (Israel's branch of the Jewish Theological Seminary) as part of a Masters program.

I had thought that eventually I would become part of the rabbinic ordination program, but that was not to be. Since my funding came from my father and from these two rabbis in the US in order to be ordained as a rabbi, when it became clear I would not be ordained as a rabbi, I found myself having to leave the seminary after full attendance at all the courses for the three years of the MA program without being able to complete the papers and exams necessary to attain the MA degree.

But those three years were the happiest years of my life because I was immersed morning, day and night in the study of God's word. Indeed one of the reasons for my being rejected for the rabbinic track was my lack of background in Judaic studies. I was competing with "black belts" when I was just a "white belt," my B.A. being in Sovietology and Latin American Studies.

But those three years opened my "baby-eyes" and I could now begin, just begin to start learning God's word.

It was indeed during the very first year in 1991 that I took a course given by Professor Israel Lee Levine, a man I admire for opening my eyes to things most Jews and Christians are not so fortunate to be exposed to.

At age 42, I saw for the first time in my life, thanks to Professor Levine, the very first verse I ever saw of a book cursed by most Jews: The New Testament. It was in the Gospel of Matthew, Chapter 23: verse 5.

"For all their deeds they do to be seen of men. They make broad their phylacteries and they enlarge the hems (tzitzit) of their garments."

The purpose of Professor Levine in showing us this verse was to prove that the Gospel of Matthew circa the year 50-70 AD (CE) provided a chronological fingerprint of the phylacteries and prayer shawls (tefilin and tallit) being in use already at that time 2,000 years ago. Former Israel Chief-of-Staff, Israeli government minister and archeologist Yigael Yadin indeed found archeological specimens of the phylacteries at Massada and Kibbutz Beit Alfa from that period.

We were told that a 19th century revisionist Christian Bible Scholar Welhausen denied that these paraphernalia were in use two millennia ago and theorized that the Jews "made them up" much more recently. But the New Testament and

Yigael Yadin disproved Welhausen, and provided undeniable proof of Jewish traditions going back at least two millennia.

Not only that, but more emphatically, we were told in seminary that the phylacteries and prayer shawl go back not only 2,000 years but 3,500 years to Mt. Sinai. But on checking into scripture (Exodus 13) we find two mentions of the phylacteries commanded by God through Moses even before Mt. Sinai, when the Israelites were still slaves in Egypt!

Indeed, inside of the leather phylacteries are four pouches. The pouches contain four scriptures, two from Exodus and two from Deuteronomy.

The first two scriptures (Exodus Chapter 13) are mentioned immediately after the tenth plague and the killing of Egypt's firstborn males. This is just prior to Pharaoh expelling the Israelites from Egypt. At this point the children of Israel are still slaves in their homes in Egypt. These two quotes predate Judaism as a religion and the giving of the Torah at Mt. Sinai. Indeed we were still slaves in Egypt just about to flee across the desert to our freedom. These quotes are recited daily by all observant Jews.

Exodus 13:1-1

"The Lord spoke to Moses, saying: Sanctify to Me every firstborn, the first issue of every womb among the Children of Israel, both of man and of beast, is Mine. Moses said to the people: Remember this day on which you departed from Egypt, from the house of bondage, for with a strong hand the Lord removed you from here, and therefore no chametz (leaven) may be eaten. Today you are leaving in the month of springtime. And it will come to pass, when the Lord shall bring you to the land of the Canaanites, Hittites, Emorites, Hivvites, and Jebusites, which He swore to your forefathers to give you – a land flowing with milk and honey – you

shall perform this service in this month. Seven days you shall eat matzos (unleavened bread), and on the seventh day there shall be a festival to the Lord. Matzos shall be eaten throughout the seven days; no chametz may be seen in your possession, nor may leaven be seen in your possession in all your borders. And you shall tell your son on that day saying, "It is because of this that the Lord acted on my behalf when I left Egypt." AND IT SHALL SERVE YOU AS A SIGN ON YOUR ARM AND AS A REMINDER (FRONTLETS) BETWEEN YOUR EYES – SO THAT HASHEM'S TORAH MAY BE IN YOUR MOUTH; FOR WITH A STRONG HAND HASHEM REMOVED YOU FROM EGYPT. AND YOU SHALL OBSERVE THIS ORDINANCE AT ITS DESIGNATED TIME FROM YEAR TO YEAR.

Exodus 13: 11-16

"And it shall come to pass, when the Lord will bring you to the land of the Canaanites as He swore to you and your forefathers, and will have given it to you. Then you shall set apart every first issue of the womb to the Lord, and every first issue that is dropped by cattle that belong to you, the males shall belong to the Lord. Every first issue donkey you shall redeem with a lamb or kid; if you do not redeem it, then you must axe the back of its neck. And you must redeem every human firstborn among your sons. And it shall be when your son asks you at some future time, "What is this?" you shall answer him, "with a strong hand the Lord removed us from Egypt, from the house of bondage. And it happened, when Pharaoh stubbornly refused to let us go, that the Lord killed all the firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast. Therefore I sacrifice to the Lord all first male issue of the womb, and redeem all the firstborn of my sons." AND IT SHALL BE A SIGN UPON YOUR ARM AND TOTAFOS (FRONTLETS) BETWEEN YOUR

EYES (THE PHYLACTERIES), FOR WITH A STRONG HAND HASHEM REMOVED US FROM EGYPT.

In all innocence and ignorance, I said to my teachers in seminary, that the Phylacteries looked strangely like the Ka'abah in Mecca, a perfect black cube. Why would the Phylacteries not be in a triangular shape like the pyramids of Egypt? Why were they not round, oval or rectangular, but strictly cubical? Could it be that the cubic phylacteries between our eyes and as a sign on the left arm were "gyroscopes" taking us out of the triangular – pyramid system of Pharaoh's Egypt to the freedom of the cubic Ka'abah in the desert?

The angry answer I received in seminary was: "Is this the Jewish Theological Seminary or the Islamic Theological Seminar?"

Perhaps this was one of the reasons I was not promoted to the rabbinical ordination track in seminary. Even in the "liberal" seminary, one does not think "outside of the box." (No pun intended). You may not be a free thinker, unless, that is, it is approved by seminary!

A year later (1992-3) during my second year in seminary, I took it upon myself to independently study classical Greek language and Greek and Roman History 101 at Hebrew University in Jerusalem.

I was so in Heaven studying both God's word in seminary and the wisdom of classical civilization of Greece and Rome.

Indeed I greatly admire the work of Dr. Saul Lieberman who was a professor at Hebrew University and was the synthesis of Judaic as well as Greco-Roman thought. He indeed showed that there are 4,000 Greek and Latin words in the various types of Judaic writings: Mishna, Talmud, Agadah and Midrash. I hope one day to write my own book on Ethics of the Fathers parallel to Greco/Roman thought

and New Testament, because they are all parallel and use the same linguistic coinage.

Anyway, it was during this time that I had occasion to fly from Tel-Aviv to New York on an EL AL flight on a Saturday night. That morning, I had met in synagogue with one of the leaders of the synagogue, but neither of us had told the other that we would both be on the same flight to New York.

When we recognized each other out of the sea of humanity that was on that flight, he asked me: "So, Avi, how are things in seminary?"

So, boy, did I let him have it! I started to tell him that I was in Heaven, studying God's word at age 43, enjoying every moment of it. But I also told him about my studies at Hebrew University, and how remarkable it was that Greek philosophy, and New Testament so parallel the Jewish philosophy contained in Ethics of the Fathers.

After a few examples, a tall six-foot plus heavy set man stood up and addressed us: "I have been listening to or rather overhearing your conversation and must tell you I am a Greek Orthodox priest and want to talk to you right now!!!"

So I spent the next six hours, one of the most interesting flights of my life, with this Greek Orthodox priest comparing the different philosophies and liturgies.

I even showed him my phylacteries, at which point he said: "We Greek Orthodox priests also put on phylacteries! They are a little different, because they are latchet phylacteries on the arm, not the wrap-around kind Jewish men use. But the head phylacteries are pretty much the same."

So I asked him, "Why do Greek Orthodox priests put on phylacteries when this is a Jewish practice.

He answered: "Jesus put on phylacteries, and we emulate his life in our lives as priests."

So, here, again, we have another proof that phylacteries

indeed go back 2,000 years at least.

Finally, in 2007, I had occasion to visit a Jewish family in mourning in Jerusalem. During the break between the Mincha (afternoon) service and the Ma'ariv (evening) prayer service, there is a half-hour Talmud study that deals with the Mikveh or ritual immersion of those who have been in contact with the dead.

After the customary seven day mourning period, those who mourn the death of a first degree relative or who have touched a dead body must immerse in the ritual bath to cleanse themselves of the spiritual defilement caused during this period.

The master of the house giving the class then began discussing archeological examples of mikvaot that were recently uncovered in Spain as well as Jordan.

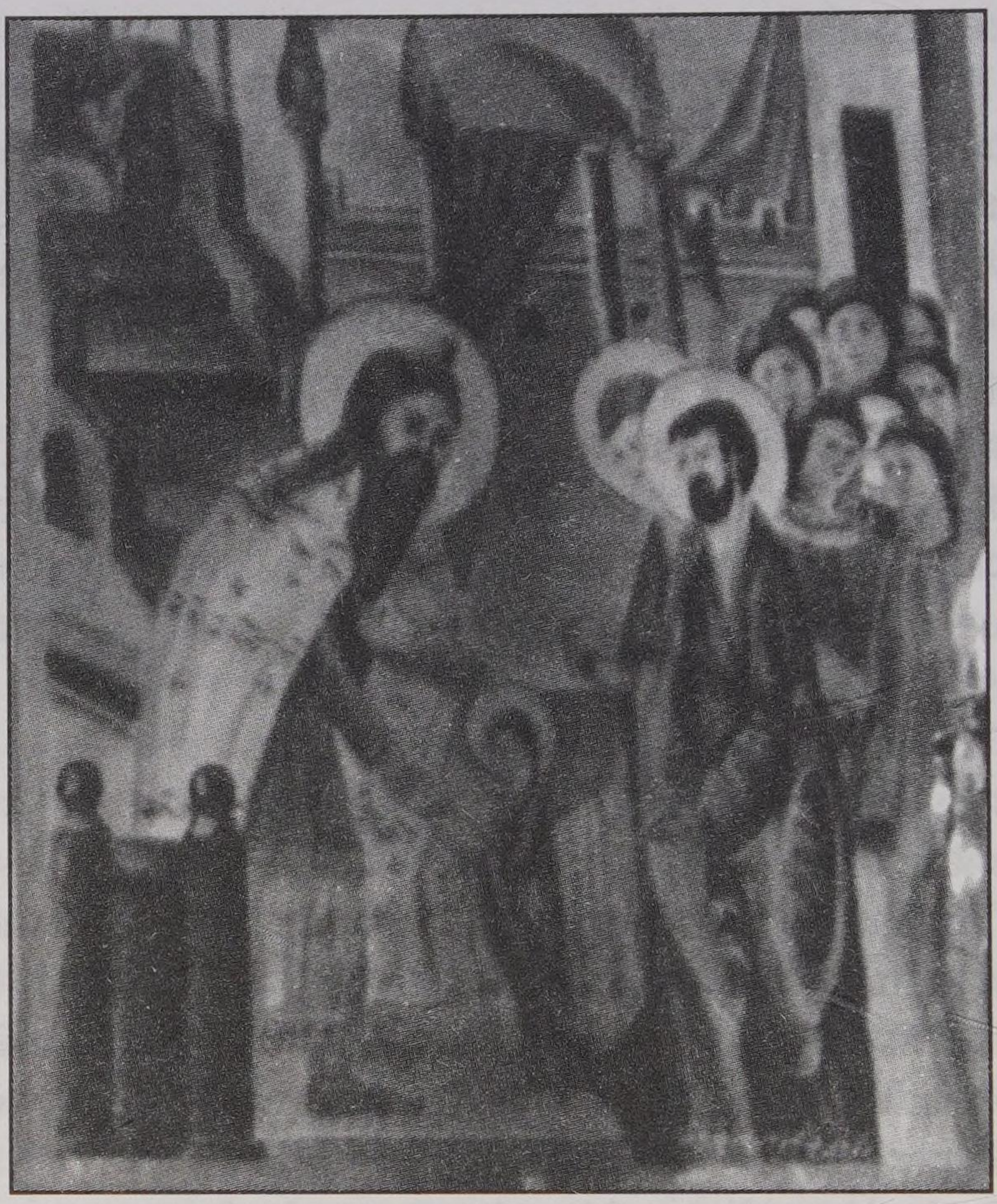
The family in mourning had visited Madaba, Jordan, and viewed first-hand a mikveh that had been uncovered.

Then, the host went on to say that he entered a building, and inside the building saw an old painting of a Jew wearing phylacteries!!! In Jordan of all places!

I asked him if it would not be too much of an inconvenience to see this picture, at which point, he brought his family album. Low and behold, it was a picture hanging in a small Greek-Orthodox church in Madaba, Jordan of some very important rabbi with phylacteries on his head, exactly the way they look today. There was a child standing before the rabbi with the child's parents behind him.

There are halos in the picture over the head of the rabbi, the child, and the parents. My interpretation of the picture was that the rabbi was either Hillel, Shamai, or Raban Gamliel. The child was Jesus and the parents were Mary and Joseph.

So the phylacteries are holy for Jews and Christians, and



Rabbi Gamliel wearing the phylacteries on his forehead as he blesses Jesus on his Bar Mitzvah day (12 years old). From Greek Orthodox Church in Madaba Jordan

they look like the Kaabah black stone in Mecca.

There are no written records of how the Ka'abah was either created or where it came from. But it is common knowledge that the stone itself is not indigenous to the area.

It is oral history that the Ka'abah, the heart of what is today the city of Mecca, has always been there from time immemorial. Mecca is Islam's holiest city since Mohammed defeated the pagan tribe of Quraish who served as the keepers of the Ka'abah until Mohammed and his newly

created religion of Islam defeated them.

Until Mohammed defeated the tribe of Quraish, he was forced to flee from Mecca to Medina a few hundred miles away, until he was strong enough to return to conquer Mecca. Medina is Islam's second holiest city. Medina was indeed a city populated by many Jews and Christians as well as pagan Arabians.

But, until Mohammed's times, it is fair to say that the Ka'abah was a pre-Mohammedan pagan shrine of the Arabs of Arabian peninsula. Modern Islam bases its Haj or pilgrimage on what was the pagan tradition of the Arabians from time immemorial.

Interestingly, if one travels to Saudi Arabia today, one will be surprised to hear that another name for the city of Medina is "Yathrib, or the Arabic for Jethro. Another name for Medina is Menawarah (Menorahs).

Now we know from Bible that Jethro was the high-priest of Midian. The question any scholar or believer of integrity must ask is: could Medina and Midian be the same? What other site matches the name-description or the narrative? My wife, Rachel, who monitors Arab radio and TV broadcasts in the Arabic language was one day watching the TV with me and we saw Al-Jazeera (Qatari station) showing an interview with an Islamic religious leader who was standing in front of the Ka'abah saying that Moses, Aaron and Jethron had all been there in Mecca at that black stone.

I will try now, like a lawyer, to present my case.

Abraham had a number of children. His first son, mothered by Hagar, was Ishamael. We will come back later to the role of Ishmael.

His second and chosen son, if we believe in the Bible, was Isaac, born to Sarah.

After the death of Sarah, Abraham takes Keturah to be

his wife as well as other concubines: (Genesis 25:1-9).

"Then again Abraham took a wife, and her name was Keturah. And she bore him Zimran and Jokshan, and Medan, and Midian and Ishbak and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim and Letushim, and Leummim. And the sons of Midian; Ephah and Epher, and Hanoch, and Abida, and Eldaah. "All these were the children of Keturah.

"And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while Abraham yet lived, eastward, into the east country.

"And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in the good old age, an old man, and full of years; and was gathered to his people.

"And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife."

From this scripture, we see the name Midian as being a son of Abraham and Keturah. This would also make Midian a half-brother to Isaac and Ishmael. Midian would also thus be an uncle to Jacob and Esau.

Moses, according to Jewish tradition is four generations further down the line from Levi the son of Jacob. Midian would therefore be the great-uncle of Levi.

This would make the descendants of Midian distant cousins of Moses and the Israelite slaves in Pharaonic Egypt, distant cousins albeit, but blood relatives all the same. This point is critical for understanding the flight of Moses to his

distant cousin and father-in-law, Jethro, from Egypt after he kills the Egyptian taskmaster.

If indeed Moses had been raised to be almost as important as Pharaoh, himself, logic stands to reason that Moses was grounded in the schools of Egypt's elites which made him aware of geography and who were Egypt's neighbors.

Indeed, if the pyramid or triangle was the symbol of Egypt's system and religion, then the cubic stone or Ka'abah would be the symbol of Arabia's system, a system which was to eventually symbolize freedom and the destination for the persecuted slaves of Egypt.

After 40 years of a privileged life in Egypt, Moses then had to flee to the desert for 40 years of being a shepherd and understudy to his father-in-law Jethro, the high priest of Midian. This was followed by another 40 years of leading the Children of Israel out of Egyptian bondage and into the desert on their way to the Promised Land.

The purpose of this book will be to show that Midian is indeed Medina. If this is true, then the Israelites spent approximately 40 years in Arabia wandering perhaps all the way to Iraq (Basra), to other places near and around what is today known as the Persian Gulf, down to Yemen and back up to Mt. Horeb and Mt. Sinai, just north of Mecca and Medina.

Among the books quoted will be the Old Testament, New Testament and the writings of Josephus, as well as Greek and Roman historians (collated from Professor Menahem Sterns book: Greek and Latin Authors on Jews and Judaism) and finally more recent research books done on this subject by Christians who have dedicated their lives and even risked their lives to investigate this question while in Saudi Arabia. It seems that I the Jew, inspired by Christians, am the first Jew to have come to the same conclusions as these Christians

have.

These inescapable conclusions will have ramifications and repercussions for peace processes or war processes and the final victory of God's truth that awaits the world in the Arabian Peninsula.

Chapter I

A Brief Summary Of The Weekly Readings In Genesis Leading Up To The Book Of Exodus

As in my fifth book: "Islam Prophesied in Genesis," I am going to try my best to review how the Bible prophesies the rise and fall of world-conquering Islam starting with the book of Exodus and continuing into other books of the Bible reviewing the weekly Parashah or reading in the synagogues worldwide.

In "Islam Prophesied in Genesis" there are twelve chapters, based on the weekly readings of the Torah and Prophets known as parashot hashavua. The last chapter is "Vayechi" or "He (Jacob) lived", describing the years of Jacob's life ending with his death and the death of Joseph in Egypt.

In the Book of Genesis, the family of Israel (Jacob) leaves Canaan, sojourns in Egypt and becomes the Nation of Israel in the Book of Exodus. There is indeed a dualism in this book of creation vs. destruction, love vs. hate, Peace

vs. war, God's word, the Torah, vs. those individuals and systems that oppose God's word from day one.

The first chapter of this my sixth book "Return to Mecca," picks up the story with the enslavement of the descendants of Jacob and their "Exodus" from Egypt to their freedom and wanderings of forty years in the great, terrible desert. Again, starting with the Book of Exodus, we see the protagonists of God (the Israelites) vs. the antagonists of God: Pharaoh, Amalek, Philistines, Midianites, Canaanites, Edomites and others. We see slavery vs. freedom and the fulfillment of God's promises to Israel.

However, before we begin with this endeavor, I wanted to review a few points from the Book of Genesis that I already covered in "Islam Prophesied in Genesis," which have a direct bearing and context for the events leading up to the slavery and exodus to freedom of the Hebrew slaves in the Book of Exodus.

Indeed, before I could write this sixth book, I came to the conclusion that another book, the book on Genesis had to be written first to prepare the groundwork for this, my sixth book.

For the purposes of understanding the struggle of the Human Race with Islam, we need first to define the evil behavioral characteristics that would lead to the Genesis figures of Ishmael, Midian, Esau and others. One of the questions to be asked is: "Why did God choose Isaac and not Ishmael or Midian?" Why Jacob and not Esau? Why was Joseph put in a deep well in the ground and then pulled out by Midianites and Ishmaelites to be sold into slavery in Egypt?

We know that God specifically says to Abraham, that it is through Isaac's seed that Abraham's offspring will be known. It is through this offspring that the world will be

blessed. And yet Islam claims the opposite that Ishmael is the chosen son, and Isaac is secondary.

To repeat briefly from Genesis 16/11-12: "Ishmael will be a wild ass of a man. His hand will be against all his brethren's hands and he will dwell in the face of his brethren." This very unfortunately is an accurate description of the fulfillment of Bible prophecy in these times as the vast majority of wars and killing come as a result of Islamic wars against Jews, Christians, Hindus, Buddhists, Blacks and even fellow Moslems. Will Ishmael be a blessing to the nations? Of course, the answer is no.

In Genesis 21: 9 we see that Ishmael sodomized his brother Isaac, and that was the reason for Sarah to demand that Abraham expel Ishmael and Hagar from the tribe into a virtual death sentence in the desert. Ishmael was a sexual pervert in addition to being a wild ass. We see this in much of Islamic behavior in the world today. Again, we must ask ourselves, is Ishmael the role model God wants for the world? The answer is no.

In the next generation, we see Isaac blessing Esau with the curse: "You will live by the sword." We see Esau marrying two women from the hated Canaanites with their abominable behavior of child sacrifice, homosexuality, bestiality, and temple prostitution just to mention a few. Rebecca and Isaac were greatly grieved by this, and after Jacob married the daughters of his Uncle Laban, Leah and Rachel, we see Esau going off to marry his cousin, Mahalath, the daughter of the other uncle, Ishmael. And indeed, by going off to live with Ishmael, Esau becomes an "Ishmaelite." Birds of a feather flock together. And we mustn't forget that Ishmael, the father-in-law, sodomized his half-brother, Isaac, Esau's father. How could Esau marry the daughter of the guy who raped his father? So the next question is: Will the world be

blessed by the seed of Esau? The answer is again no.

So we see within the same family, the same bloodline, offspring that choose the sword and war (Ishmael and Esau), and those that choose peace, farming and herding: Destruction vs. Creation (Abraham, Isaac and Jacob). We see the anointed offspring vs. the cursed offspring, all within the same bloodline. We see, it would seem a very strong animosity against Isaac and Jacob and their bloodlines by the rejected brothers. And the last 4,000 years of history show many aspects of this hatred of the Jewish patriarchs by the rejected patriarchs.

When Jacob leaves Padan Aram with his sister-wives, Rachel and Leah, and concubines and 12 children, he is told that Esau is coming to meet him bringing 400 men along. Jacob was fearful of Esau taking out revenge on him. So he divided the camps into two so that if Esau slew Leah and her maid-servant and children, then maybe Rachel would escape with her maid-servant and children.

So who were the 400 men with Esau? It would seem to me that if Ishmael had twelve sons mentioned in Genesis, he probably had twelve daughters, one of which, Mahalath, married Esau. If each of these sons and daughters of Ishmael had twelve boys and girls each, that could easily account to 400 men (soldiers). We must remember if the Bible's account is accurate, people lived long lives in those days and were very prolific filling the Earth with offspring.

By the way, my readers will forget my rambling and changing the subject for a moment. As I write this book at the end of 2011, the United Nations organization known as UNESCO has admitted the so-called Palestinian State as a full member to that so-called educational, scientific and cultural organization.

One of the most outrageous claims by these so-called

Palestinians is that the Jews, the descendants of Isaac and Jacob, have no rights to the Tomb of the Patriarchs, also known as the Cave of the Machpelah where Abraham, Isaac and Jacob, the Patriarchs are buried together with the Matriarchs, Sarah, Rebecca, and Leah. (Rachel the Matriarch is buried near Bethlehem).

Why do I believe this is outrageous? Even if Hagar, the Matriarch, Ishmael and Esau were buried there as well, it would still be more of a Jewish rather than Moslem holy sight. But the fact is that Hagar, Ishmael and Esau are not even buried there, so the sight is exclusively holy to only the Jews, Christians and Noahides (Believers in the Torah).

So where are Hagar, Ishmael and Esau buried? Very simple. They are not buried at all but were eaten by the vultures. If Ishmael and Esau were men of the sword and won 99 battles out of 100, all they needed was to lose the 100th battle and be left on the battlefield to be eaten by the vultures.

He who lives by the sword dies by the sword. So the burial places, if at all, of Ishmael, Esau and Hagar are unknown. The Moslems have absolutely no claim or rights to the Tomb of the Patriarch and Matriarchs in Hebron.

So who is God going to choose as the blessing to all the nations of the Earth, the peace-makers or the war-makers?

After the death of Sarah, Abraham marries his third wife, Ketura, and has many children with her as well as with other concubines. One of these offspring is Midian. They are all half-brothers to Isaac and Ishmael and the future generations are cousins. Even though Abraham loves all these new children, it is through Isaac that Abraham's seed will be called, so God commands Abraham to send all these children away with gifts, leaving the primary inheritance to Isaac.

The children of Ketura and the concubines lived

somewhere to the East and South of what is now Israel. It is fair to assume that the children of the concubines and Ketura probably had contact with the children of Esau and Ishmael who also left the camp of Abraham, Isaac and Jacob. After all, they were all not so distant relatives.

I would presume that the psychological impact on these new children of being sent away by Abraham would be great as far as resenting the "chosen" Isaac and Jacob. Again we see another bunch of "rejects" sent away.

In the next generation, Joseph is hated by his brothers for his dreams and arrogance and is almost killed by them. But they decide simply to lower him into a pit from where he could not escape until they figured out what to do with him.

Meanwhile, they went off to have their lunch and a Midianite-Ishmaelite trade caravan comes by, lifts Joseph out of the pit and takes him gladly as a slave to be sold in Egypt. It would seem that there was great animosity by the Midianites/Ishmaelites toward their first/second cousin, this offspring of Jacob! Could it be because of their envy of Jacob at their being considered the rejects sent away by Abraham?

And yet, Joseph's enslavement in the house of Potiphar, his "mistrial" after falsely being accused by Potiphar's wife of attempts to rape her, his incarceration were all part of God's plan for the salvation of Jacob (Israel) and his children. Joseph rises to the position of Vice-Roy of Egypt and prepares a seven-year plan of plenty to prepare for seven years of famine, and is able to feed his brothers when they come to Egypt looking for food to survive the famine. Later, the entire family comes down to Egypt and is given the land of Goshen in which to sojourn.

In concluding the review of the Book of Genesis, I would like to give a number of quotes of God's word to Abraham, Isaac and Jacob. They do not apply to Ishmael or Esau, who

in my opinion are to be considered one and the same.

ABRAHAM:

Genesis 12: 1-3: "Now the Lord said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy fathers' house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse; and IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

Genesis 15:13-16: "And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, I will judge; and afterward shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come back hither; for the iniquity of the Amorite is not yet full.'

Genesis 17: 15-21: "And God said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and moreover I will give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.' Then Abraham fell upon his face, and laughed, and said in his heart: 'Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God: 'Oh that Ishmael might live before Thee!' And God said: 'NAY, BUT SARAH THY WIFE SHALL BEAR THEE A SON; AND THOU SHALT CALL HIS NAME ISAAC; AND I WILL ESTABLISH MY COVENANT WITH HIM FOR AN EVERLASTING COVENANT FOR HIS SEED AFTER HIM. And as for

Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. BUT MY COVENANT WILL I ESTABLISH WITH ISAAC, WHOM SARAH SHALL BEAR UNTO THEE AT THIS SET TIME IN THE NEXT YEAR."

This is the first time that God clearly chooses Isaac as the anointed, chosen son of Abraham and not Ishmael.

Genesis 21: 8-21: "And the child (Isaac) grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian whom she had borne unto Abraham, making sport (sodomizing Isaac). Wherefore she said unto Abraham: 'Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.' And the thing was very grievous in Abraham's sight on account of his son. And God said unto Abraham: 'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; FOR IN ISAAC SHALL SEED BE CALLED TO THEE. And also of the son of the bondwoman will I make a nation, because he is thy seed.'

(This is the second time God refers to Abraham's seed as being through Isaac and not Ishmael).

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed and strayed in the wilderness of Beersheba. And the water in the bottle was spent, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot; for she said: "Let me not look upon the death of the child.' And she sat over against him, and lifted up her voice and wept. And

God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her: 'What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him fast by thy hand; for I will make him a great nation.'

(Here, God is promising to bless Ishmael and make of him a great nation. God is not a liar, and God kept his covenant with Ishmael, but God did not bestow the blessing of Isaac, and later Jacob on Ishmael. By the way, Allah is known in Arabic as "Al-Macker" or the cunning one, or the greatest of all the liars and deceivers. Similarly, in Sura V, verse 60, of the Koran, it says that "Allah cursed those who betrayed him ((Jews and Christians – The People of the Book)) and converted them into monkeys and pigs. The understanding here is that because the Jews and Christians did not recognize Mohammed as the latest and greatest of the prophets, Allah abrogated his covenants with the Jews and Christians. So in addition to being the greatest of all the liars and deceivers, Allah also abrogates covenants unlike the God of the Jews and Christians. When the God of Abraham, Isaac and Jacob makes an eternal covenant it is forever!)

The third time God clearly shows his choice and preference for Isaac over Ishmael is in the Akedah or sacrifice of Isaac on Mt. Moriah.

In Chapter 22:1-2 it says: "And it came to pass after these things, that God did prove Abraham, and said unto him: 'Abraham'; and he said: 'Here am I.' And He said: "Take now thy son, THINE ONLY SON, whom thou lovest even ISAAC, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'

The Moslem tradition is that Abraham was to have sacrificed not Isaac, but Ishmael and not in Jerusalem at Mt.

Moriah but at the Ka'abah black stone in Mecca, Arabia.

The Moslem tradition also states that three genies or jinns (devils) told Abraham, Hagar and Ishmael to prepare for the sacrifice of Ishmael at that Ka'abah black stone in Mecca which according to Islamic tradition was built by Abraham and Ishmael.

In response, Abraham, Hagar and Ishmael proceeded to throw stones at the three genies and to chase them away! And indeed part of the Islamic Haj or pilgrimage to Mecca includes the throwing of stones at three pillars of concrete built by the Saudis to represent the three genies or devils that "tried to mislead Abraham, Hagar and Ishmael.

Is that the moral of the story for Jews and Christians? For Jews and Christians, God was testing Abraham's loyalty. And when God saw that Abraham proved his loyalty and was about to sacrifice Isaac, God intervened to stop the killing of Isaac and offered Abraham a ram to be offered instead of Isaac. Ever since then, God has taught the Judeo-Christian world not to sacrifice children, but instead to offer animal sacrifices. We see the condemnation of the fire altar gods of Molech and Chemosh. I believe that Allah is another reincarnation of these fire altar gods that wish to devour our children.

The Moslems, by changing the story, have missed the point. Firstly, it was not Ishmael to be sacrificed but Isaac, and secondly, the Moslems today are offering up their children on the fire altar of Allah (replacing the fire alter of Molech) by teaching them to sacrifice themselves as suicide bombers with dynamite belts and car-bombs. Human life has no value in Islam. Islam worships death, whereas Judeo-Christianity worships life.

Verse 15: "And the angel of the Lord called unto Abraham a second time out of heaven, and said: 'By Myself

have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, THINE ONLY SON, THAT IN BLESSING I WILL BLESS THEE, AND IN MULTIPLYING I WILL MULTIPLY THY SEED AS THE STARS OF THE HEAVEN, AND AS THE SAND WHICH IS UPON THE SEA-SHORE; AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES; AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED; BECAUSE THOU HAS HEARKENED TO MY VOICE."

This is the second time that God says to Abraham: "And in thy seed shall all the nations of the Earth be blessed." Do we EVER see this in Ishmael or Esau? No.

The third time God clearly expresses His choice of Isaac as Abraham's chosen son, is after Sarah's death. Abraham marries Keturah, and has many children with her as well as with many concubines.

But in Chapter XXV, we are told that Abraham gave all that he had to Isaac and sent all these other "new" children away eastward with gifts. Indeed Abraham had to have loved all his children, but the anointed son was Isaac, all the rest were sent away to the lands of the East. This had to have been a cause of envy, jealousy, and acrimonious relations later on between the half brothers of Isaac and Isaac and the generations that followed.

Chapter XXV of Genesis is also important because it lays the groundwork for the genealogies of the descendants of Midian through Keturah and Ishmael through Hagar. Midian and Ishmael were half-brothers of Isaac, and their children were cousins of Jacob and Esau. We also see Esau, marrying Mahalath, the daughter of Ishmael.

Four or five generations later, we will see in the Book of Exodus how Moses fled from Egypt to Midian and married

Tzipora, the daughter of Jethro, the High Priest of Midian. Jethro, I believe, was simply a cousin of Moses distantly removed, but family nonetheless.

An interesting point of conjecture is also in the name of one of the sons of Ishmael, Jetur. Here the name is spelled with a "tet" rather than "taf" as in Jethro or Yitro in Hebrew. But the question nagging me is: What, if any, is the connection between Jetur and Jethro? Was there intermarriage between the progeny of Ishmael and the progeny of Midian?

On page 271 of Professor Menahem Stern's book: "Greek and Latin Authors on Jews and Judaism," Strabo of Amaseia is quoted as saying: "He [scil. AristobulusI] had a kindly nature and was wholly given to modesty, as Strabo also testifies on the authority of Timagenes, writing as follows, "This man was a kindly person and very serviceable to the Jews, for he acquired additional territory for them, and brought over to them a portion of the Ituraean nation, whom he joined to them by the bond of circumcision."

The Ituraeans were descendants of Jetur who inhabited parts of Lebanon and northern Galilee. Could there be a connection to Jethro and his descendants who were given land to settle on in the Galilee not far from Tiberias?

According to Josephus: "They (Israel) also gave land for habitation to the posterity of Jethro, the Midianite, who was the father-in-law of Moses; for they had left their own country (Arabia), and followed them (the Israelite tribes), and accompanied them in the wilderness. (Antiquities of the Jews II: 3.)

According to Druze tradition, Jethro, whom they revere as the greatest of all prophets, is buried not far from Tiberias at the tomb of "Nebi Shueib." (Jethro is called Nebi Shueib by the Druze.) And indeed, the Druze population inhabits northern Israel, as well as Lebanon, Syria and Jordan. Is a

connection to the Ituraeans possible?

Returning to the end of Genesis Chapter XXV, It says (verses 17-18) "And these are the years of the life of Ishmael," a hundred and thirty and seven years; and he expired and died; and was gathered unto his people. And they dwelt from Havilah unto Shur that is before Egypt, as thou goest toward Asshur: over against all his brethren did he settle."

I believe there is a mistranslation here. In Genesis XVI verse 11, it says that Ishmael will be a wild ass of a man. His hand will be against all his brethren's hands and all his brethren's hands will be against his hand, and he will dwell in the face of his brethren. So in Chapter XXV, the correct translation should be: He died in the face of his brethren. He who lives by the sword, dies by the sword.

Could all the nations of the Earth be blessed by a man such as Ishmael? Of course the answer is no. That is why Isaac was the chosen son. Ishmael was a man of the sword, of death and destruction. Isaac was a farmer, a man who planted and reaped 100 times. Isaac was a man of creation and not destruction, God's chosen progeny.

In Chapter XXVI: 1-5: "And there was a famine in the land, beside the famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistine unto Gerar. And the Lord appeared unto him, and said: 'Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; And I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and BY THY SEED SHALL ALL THE NATIONS OF THE EARTH BLESS THEMSELVES; because Abraham hearkened to My voice, and kept My charge, My commandments, My statutes,

and My laws."

So by God's word, it is clear that all the nations of the Earth bless themselves through the seed of Abraham, and now Isaac.

As we progress in Chapter XXVI, we see the struggle between Jacob and Esau for ascendancy and acquisition of Isaac's blessing. As I speak in churches and synagogues worldwide, I always stress the reasons for Jacob's receiving Isaac's blessing and not Esau.

My contention is that in every family, there are children who are anointed and children who are not. Siblings of the same bloodline can be radically different one from another. From the same family there are children who believe in God and children who don't. Those who believe in God and serve God, I call the anointed ones, worthy of the blessings of the parents and of God. The other siblings, who don't believe in God and don't serve God could be very nice, hard-working and honest people, but they are not the anointed ones.

And so it was with Jacob. Jacob knew he was the anointed one, and he also knew that if Esau got the blessing of the first-born, it would be a blessing going to waste. We see Esau marrying pagan Canaanite women: Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. "And they were a bitterness of spirit unto Isaac and to Rebecca." (verse 35). This was because the Hittites like all the other Canaanite tribes believed in child sacrifice, homosexuality, bestiality, temple prostitution, defecation as a form of worship, etc. This was the reason that Abraham sent Eliezer back to Padan Aram to find a wife (Rebecca) for his son Isaac. It seemed that the girls "back home" were better than the Canaanite women. And indeed, Jacob returns to Padan Aram as well to find his wives: Rachel and Leah.

So clearly, Jacob understood that this flaw of Esau

marrying Canaanite women disqualified him from his father's blessing of the first-born.

Another question asked is: Did Isaac really know whom he was blessing when he blessed Jacob instead of Esau? I am sure that he realized that Jacob was posing as Esau, but he blessed him anyway, because in his heart of hearts, Isaac knew that Jacob was the anointed one and not Esau.

When Esau returns from the hunt to prepare his father's meal in anticipation of the blessing, he is shocked to discover that Jacob absconded with the blessing that he felt was rightfully his. He cried bitterly and begged his father for a blessing.

The father's blessing was as follows: (Genesis XXVII: 39-41): " And Isaac his father answered and said unto him:

'Behold, of the fat places of the earth shall be thy dwelling, and of the dew of heaven from above; AND BY THY SWORD SHALT THOU LIVE, AND THOU SHALT SERVE THY BROTHER; And it shall come to pass when thou shalt break loose, That thou shalt shake his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart: 'Let the days of mourning for my father be at hand; then will I slay my brother Jacob.'"

I believe Isaac's "blessing" to Esau is really curse. He who lives by the sword dies by the sword. Even Isaac understood that Esau was not the anointed son.

After seeing Jacob depart for Padan Aram to seek a bride not of Canaanite stock but from his own flesh and blood, Esau goes off to marry Mahalath the daughter of his Uncle Ishmael, also flesh and blood but of the rejected bloodline.

Genesis XXVIII: 8-9: "And Esau saw that the daughters of Canaan pleased not Isaac his father; So Esau went unto Ishmael, and took unto the wives that he had Mahalath the

daughter of Ishmael Abraham's son, the sister of Nebaioth to be his wife."

Jacob married Rachel and Leah, the daughters of Uncle Laban, and Esau married Mahalath, the daughter of Uncle Ishmael as a quid pro quo. But wasn't it Uncle Ishmael who sodomized his father, Isaac, when Isaac had just been weaned? I believe there is a lot of anger and vengeance in this act of Esau to marry the daughter of the man who raped his father, Isaac.

Esau then goes off to live with Ishmael the other rejected brother (of Isaac). Birds of a feather flock together. So we can now see rejection and anger in Ishmael, rejection and anger in the children of Ketura and the concubines, and now in the third generation, rejection and anger of Esau who joins the Ishmaelites and Midianites by marrying Ishmael's daughter.

After Jacob flees from his father's home in the Beersheba region, he travels northward along the Fertile Crescent from the Land of Israel to Padan Aram and spends a night in what is now Beth El or Luz as described in the Bible.

It is indeed a special blessing and privilege for me to have been taken to the place where Jacob spent that night and had the dream of the ladder with the angels ascending and descending. My son, Aaron, founded Lipkintours, with the purpose of bringing pilgrims, Jews and Christians from all over the world to see this marvelous place as well as the ancient city of Shilo which is now being excavated. The Bible is proven true again and again through archaeology.

Genesis XXVIII: 10-22: "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place and put it under his head, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it

reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood beside him, and said: 'I am the Lord, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south.'

'AND IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.'"

(So again, as in the case of Abraham and Isaac, Jacob receives the blessing of God that in his seed and the seed of his children all the families of the Earth be blessed. Again, I ask, do we see this with Ishmael or Esau? The answer is no. There is a clear dichotomy between the anointed siblings and those who are not.)

"And behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of.' And Jacob awaked out of his sleep, and he said: 'Surely, the Lord is in this place; and I knew it not.' And he was afraid, and said: 'How full of awe is this place! This is none other than the house of God, and this is the gate of heaven.' And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el but the name of the city was Luz at first. And Jacob vowed a vow, saying: 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the Lord be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'"

This is why Jews and Christians are commanded to tithe of their income to God.

And I have had the honor and blessing to stand exactly at the place where Jacob slept on his way from Beersheba to Padan Aram.

In Chapter XXXII, we see Jacob returning to the Land of Israel, now blessed with two wives, Leah and Rachel together with their two maid-servants Bilhah and Zilpah and all the children from these four women.

We see Jacob sending out emissaries to tell Esau of his impending return to the Land. His emissaries return telling Jacob that Esau his coming to meet him with 400 men.

Fearing a massacre, Jacob devises a plan of survival by which his family, flocks, herds, camels and other wealth will be divided up into two camps. In the event Esau's intentions are murder, at least one of the two camps may escape destruction. It must be emphasized here that the Lord blessed Jacob exceedingly during his twenty years in Padan Aram.

Here is a list of the "peace offering" Jacob made to Esau, hoping this would mollify his angry brother, and it did!

Verses 15-16: "(The offering to Esau was comprised of) two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty kine and ten bulls, twenty she-asses and ten foals."

Obviously, Jacob was left with considerable additional wealth, so, we see here from the text, that not only was Abraham extremely blessed financially, but so were Isaac and then Jacob.

And so it was that Esau was mollified by this offering and whatever other mercies he felt toward Jacob during the latter's return to the Land of Israel. And God saved Jacob and his family from Esau and his 400 men accompanying

him.

Jacob returns a second time to Bethel. Genesis XXXV: 6-20: "So Jacob came to Luz, in the land of Canaan – the same is Bethel – he and all the people that were with him. And he built there an altar, and called the place El-Beth-El because there God was revealed unto him, when he fled from the face of his brother. And Deborah, Rebekah's nurse died, and she was buried below Beth-El under the oak; and the name of it was called Allon-Bacuth. And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him. And God said unto him: 'Thy name is Jacob, but Israel shall be thy name'; and He called his name Israel. And God said unto him: 'I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.' And God went up from him in the place where He spoke with him. And Jacob set up a pillar in the place where He spoke with him, a pillar of stone, and he poured out a drink-offering thereon, and poured oil thereon. And Jacob called the name of the place where God spoke with him, Beth-El."

(I have lived in Israel over 43 years and only a few months ago did my son, Aaron, take me to the exact spot where all this happened. Learning the Bible is one thing, but coming to the exact places where all these events took place makes the Bible come alive in a three-dimensional way.)

"And they journeyed from Beth-El; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labor. And it came to pass, when she was in hard labor that the midwife said unto her: 'Fear not; for this also is a son for thee.' And it came to pass, as her soul was in departing – for she died—that she called his name Ben-Oni;

but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath – the same is Bethlehem. And Jacob set up a pillar upon her grave; the same is the pillar of Rachel's grave UNTO THIS DAY."

(Here is another instance of UNESCO's ignorance calling Rachel's Tomb a "Moslem holy place." Rachel is the Jewish matriarch not Moslem matriarch. So Rachel's Tomb is a Jewish holy site, not Moslem. Period)

Verses 27-29: "And Jacob came unto Isaac his father to Mamre, to Kiryat Arba – the same is Hebron – where Abraham and Isaac sourouned. And the days of Isaac were a hundred and fourscore years. And Isaac expired, and died, and was gathered unto his people, old and full of days; and Esau and Jacob his sons buried him."

(So again UNESCO declares the burial place of Abraham and Isaac as Moslem holy places when we see no sign of Ishmael or Hagar being buried there. So the Moslems really have no claim there at all. The Machpelah is a Jewish holy site, not Moslem.

We must add that Chapter XXXVI deals with Esau and his progeny as well as the different kings that ruled in Seir, Moab, Midian, and Yemen as well as other places in the Arabian Peninsula. Nowhere is it mentioned that Esau died, or where he was buried.

We must remember Isaac's "blessing" to Esau: "You will live by the sword."

Well he who lives by the sword dies by the sword, and probably Esau's burial place is unknown because he died on the battlefield and was devoured by the vultures.

The Book of Obadiah adds additional insight to understanding Esau's legacy:

"This is the vision of Obadiah. Thus saith the Lord God concerning Edom: We have heard a message from the Lord,

and an ambassador is sent among the nations: 'Arise ye, and let us rise up against her in battle.'

Behold, I make thee small among the nations; Thou art greatly despised.

The pride of thy heart hath beguiled thee, O thou that dwellest in the clefts of the rock, Thy habitation on high; that sayest in thy heart: 'Who shall bring me down to the ground?'

Though thou make thy nest as high as the eagle, and though thou set it among the stars, I will bring thee down from thence, saith the Lord.

If thieves came to thee, if robbers by night – How art thou cut off!—Would they not steal till they had enough? If grape-gatherers came to thee, would they not leave some gleaning grapes?

How is Esau searched out! How are his hidden places sought out!

All the men of thy confederacy have conducted thee to the border; the men that were at peace with thee have beguiled thee, and prevailed against thee; they eat thy bread lay a snare under thee, in whom there is no discernment.

Shall I not in that day, saith the Lord, Destroy the wise men out of Edom, and discernment out of the mount of Esau?

And thy mighty men, O Yemen, shall be dismayed, to the end that everyone may be cut off from the mount of Esau by slaughter.

For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off forever.

In the day that thou didst stand aloof, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou was as one of them.

But thou should not have gazed on the day of thy brother

in the day of his disaster. Neither should thou have rejoiced over the children of Judah in the day of their destruction. Neither should thou have spoken proudly in the day of distress.

Thou should not have entered into the gate of My people in the day of their calamity; Yea, thou should not have gazed on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity.

Neither should thou have stood in the crossway, to cut off those of his that escape. Neither should thou have delivered up those of his that did remain in the day of distress.

For the day of the Lord is near upon all the nations. As thou hast done, it shall be done unto thee. Thy dealing shall return upon thine own head.

For as ye have drunk upon My holy mountain, so shall all the nations drink continually. Yea, they shall drink, and swallow down, and shall be as though they had not been.

But in mount Zion there shall be those that escape, and it shall be holy. And the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; For the Lord hath spoken.

And they of the South shall possess the mount of Esau, and they of the Lowland the Philistines; and they shall posses the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead.

And the captivity of his host of the children Israel, that are among the Canaanites, even unto Zarephath, and the captivity of Jerusalem that is in Sepharad, shall possess the cities of the South.

And saviors shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

So, from both the Torah and the Prophets, things don't look good for Esau or Ishmael for that matter.

At this point it is important to note that rabbinic literature describes Ishmael as having repented and having returned to Abraham's camp. I believe this is total nonsense and Ishmael remained outside of Abraham's camp only returning to help Isaac bury their father in Hebron.

Another rabbinic teaching is that Esau represents Rome, the Romans and later the Christians. I could understand how Jewish hatred of the above in those times might project scriptures relevant to Esau to the Romans as well.

But the premise of this book is that Esau and Ishmael are one. They are rejected by God and are the patriarchs of what is today the Moslem peoples following God's description of Ishmael, the wild ass of a man, whose hand was against all his brethren's hands, and who lived in the face of his brethren; who raped his brother Isaac. And Esau, Ishmael's son-in-law, lived by the sword and probably died by the sword. These are the role models for the Moslems. Moslems need to be careful about what they pray for, and in whose image they see themselves. Islam does call itself: The religion of the sword or Din-e-Seif.

So it would seem to me that prophecies of the appearance of Islam 2,000 years before the time of Mohammed appear in the Book of Genesis.

And finally, we come to Joseph, the son of Jacob and Rachel. Joseph was the preferred son of Jacob, and was therefore hated and resented by his brothers because of their jealousy of Joseph as well as Joseph's dreams and arrogant behavior towards them and their father.

So now we have the resentment of Ishmael and the

children of Ketura and the concubines against Isaac; Esau's resentment of Jacob and the 10 brothers' (sons of Leah, Bilhah and Zilpah) resentment of Joseph.

The reasons for concluding this chapter with Joseph are as follows:

Joseph is placed in a pit by his brothers who actually were considering killing him. He was lifted out of the pit by a band of Ishmaelite/Midianite caravan merchants and then sold into slavery in Egypt. But the Ishmael/Midianite merchants were his first and second cousins! How could they do this to their cousin? The answer is "resentment" over the seed of Abraham, Isaac and Jacob getting God's blessing while the Ishmaelite/Midianite merchants were the "rejects".

There are a number of commentaries by Rambam (Maimonides) Ibn Ezra, and Saforno who discuss whether Joseph was sold twice or three times, but in the end, the conclusions are that the Midianites and Ishmaelites are one in the same. And, of course, we can and must add the descendants of Esau to this group. One of the rabbinic approaches that Ishmael made repentance and returned to the fold of Abraham is, believe, completely false. Another rabbinic approach that Esau represents Rome and the Christian enemy of Talmudic times might have applied 1,500 years ago, because Herod was an Edomite and an ally of Rome, therefore an enemy of Israel. But in today's reality, I believe, we should reread the Bible and apply it to today's reality where Edom (Esau) simply is an integral part of Ishmael's family having married Mahalath, the daughter of Ishmael. Islam claims Ishmael as its forefather, so Esau and the daughter of Ishmael share that legacy.

Returning to Joseph, when he was sold into slavery to Potiphar, Potiphar was greatly blessed by Joseph's presence. Potiphar blessed Joseph and so he, too, was blessed.

When Joseph refused Potiphar's wife's advances and he was unfairly accused of raping or trying to rape her, he was then jailed, where the jailer promptly was blessed by Joseph's presence, so the jailer blessed Jacob in the prison and was blessed.

Finally, in Pharaoh's court, Joseph blessed Pharaoh by deciphering his dreams of the seven years of plenty and the seven years of famine. Joseph blessed Pharaoh, Egypt and humanity, because without Joseph's leadership, everyone in that part of the world would have died of starvation. Joseph died a very powerful and rich man, as was the legacy of Abraham, Isaac and Jacob.

It says again and again in the Torah: "I will bless those who bless you and curse those who curse you."

"And through thy seed will all the nations of the Earth be blessed."

And so it is that the Children of Israel descend as a family from the famine of Canaan to the grain granaries of Egypt as welcomed guests of Pharaoh and the Viceroy: Joseph.

When Joseph's brothers feared what they thought would be Joseph's vengeance for having planned to kill him and putting him in a pit from which he was taken to slavery in Egypt, Joseph told them not to worry that God's plan was for life and not death. God had a reason for Joseph to be Viceroy of Egypt so that the lives of Jacob and his descendants would be saved from starvation.

Here, as well, we see an animosity by Joseph's brothers against Joseph, based on jealousy and envy much like the relationships of Ishmael/Isaac, Midian/Isaac, Esau/Jacob, and Amalek/descendants of Jacob.

Chapter **II**

Book Of Exodus

First Weekly Reading

The Book of Exodus opens with a severe downturn in the fortunes of the Israelite family as they go from being honored guests of Pharaoh to slaves. Joseph dies and is forgotten. The benevolent pharaoh of Joseph's time dies and is replaced by another Pharaoh "who did not know Joseph" or appreciate the blessings that Joseph had bestowed on Egypt and the world by preventing mass starvation.

The Israelites also prosper and multiply in Egypt. The new pharaoh adopts a plan to kill the Israelite males and let the females survive to become Egyptian wives and slaves. Pharaoh is afraid that the now numerous Hebrews will become enemies and join up with the Hittite invaders from the East or the Ethiopians from the South, thus working as a fifth column to destroy Pharaoh's Egypt.

Rarely in the history of any nation does an epic book glorify the liberation by God alone of that helpless nation from the wretched miserable conditions of the Israelite

slaves in Egypt. Most nations glorify in their heroes as do the Greeks, Romans, Egyptians, etc. But the Jews have 430 years of slavery inscribed in each and every individual to this day that we were slaves in the land of Egypt, and it was only God who delivered us. This is the collective memory for every Jew over the last 3,500 years. It is also one of the reasons that Jews played such an active role in the Civil Rights movement in the United States of America.

Although slavery appears in the Torah, as well as in the Christian New Testament, it is seen as a fact of life, and unfortunate fact of life, but nonetheless part of society as it existed thousands of years ago. God abhors slavery, but it is part of the human condition, unfortunately.

When God says to Abraham, Isaac and Jacob: "And through thy seed will all the nations of the Earth be blessed," we can see today how the Jewish collective experience with the horrors of slavery provided the world with a blessing even during Roman times even though the Romans perceived Jewish aspirations of freedom as a threat.

In his book, "My Glorious Brothers" (1948), a historical story about the Hasmonean Revolt, Howard Fast describes a letter sent by a young Roman senator Lantulus Silonus to the Senate in Rome with his impressions of his visit to Judea and whether he or not he felt that this little state should come into a covenant or alliance with Rome.

He was shocked by this "strange" law of not working on the Sabbath, a gift God gave the Jews when God freed them from slavery in Egypt and secondly, the releasing of slaves after six years of slavery.

"Whereas in our (Roman) society, our census shows 23 slaves per freeman, in Judea it is the opposite: One slave per 23 freemen. This is a danger to Rome, something which should not be overlooked. It is also a crime to beat slaves in

Judea.

"When considering that our entire society is based on slavery, the question of the Jews is not merely a local question (within the entire region).

"When asked why the Jews, in all strata of society, do not behave like people of (our) culture, and keep slaves, their answer is: 'Because we were slaves to Pharaoh in Egypt.'

When Simon the Hasmonean was judging a runaway slave caught by his owners, he asked the slave: "Why did you run away?" The slave answered: "I wanted to be free." Simon told the slave to return to his master and wait until the jubilee to be free by Jewish Law. Simon told the master not to punish the slave.

Senator Lantulus Silonus concludes his letter by saying: "The Jews cannot ever be trusted, and there is no bridging the gap in understanding between the West (Rome) and the Jews. All our thinking about slavery and freedom are foreign to them… the Jews in essence are a threat to Rome, because they bring into question, the most important principle of Western culture, the freedom of the house of slavery… Even if they are few in number, even if they are satisfied with only their little piece of territory – we must never ignore the danger the Jews pose. The World cannot tolerate both Rome and Judah together."

(From the introduction to Nechamah Leibovitch's book: Exodus – Weekly Readings)

From the above we can see that Israel was the only nation to frown upon slavery. And yet, except in Islam today, slavery is officially banned worldwide. So did the Jews bestow a blessing on the nations of the world by being the first to oppose slavery? And yet the Romans and Greeks despised the Jews for this revolutionary thinking.

Menahem Stern's books, Greek and Latin Authors on

Jews and Judaism provide quotes of the Romans showing that they viewed the Jewish Sabbath as a threat, a dangerous revolutionary idea subverting the Roman system. The Jews were criticized as being indolent for wasting one seventh of the week in rest. We will review some of these quotes in Chapter V and the giving of the Ten Commandments.

Today, those nations that keep a seventh day of rest are blessed of God. It is the Jews that gave the world this blessing: "And through thy seed will all the nations of the Earth be blessed."

As the pagan nations of Europe converted to Christianity in the last two millennia, so, too were they blessed by banning slavery and keeping a seventh day of rest.

It is at this point that a new figure appears, Moses. Moses, the greatest of our prophets, reputedly stuttered and felt unworthy or unable to deliver the Israelites from slavery. He needed his brother, Aaron, to speak for him. But God gave Moses signs to show Pharaoh as well as the Israelites that in spite his humility, Moses was the man empowered by God to lead the Israelites out of Egyptian slavery into freedom in the desert and eventually to inherit the Land of Israel.

The first chapter of Exodus describes the increasingly difficult conditions of the Hebrew slaves of Pharaoh.

Exodus I: 8-14: "Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us. Come let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land. Therefore, they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh, store-cities, Pithom and Raamses. BUT THE MORE THEY AFFLICTED THEM,

THE MORE THEY MULTIPLIED AND MORE THEY SPREAD ABROAD. And they dreaded the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."

According to Rashi, a medieval rabbi from France, the new king over Egypt who "knew not Joseph" was feigning to know nothing of Joseph's merits. The immemorial ingratitude of rulers and commonwealths is proverbial. Especially common is ingratitude to Israel – The People that has achieved so much of eternal worth, but has rarely succeeded in winning gratitude.

Pharaoh afflicted the children of Israel with rigor. The result was that they increased even more in numbers.

Exodus I: 15-22: "And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said: 'When ye do the office of a midwife to the Hebrew women, ye shall look upon the birthstool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.' BUT THE MIDWIVES FEARED GOD, AND DID NOT AS THE KING OF EGYPT COMMANDED THEM, BUT SAVED THE MEN-CHILDREN ALIVE. And the king of Egypt called for the midwives, and said unto them: 'Why have ye done this thing, and have saved the men-children alive?' And the midwives said unto Pharaoh: 'Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwife come unto them.' AND GOD DEALT WELL WITH THE MIDWIVES; AND THE PEOPLE MULTIPLIED, AND WAXED VERY MIGHTY. AND IT CAME TO PASS, BECAUSE THE MIDWIVES

FEARED GOD, THAT HE MADE THEM HOUSES, And Pharaoh charged all his people, saying: 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive.'"

So in spite of Pharaoh, the Children of Israel continued to grow in numbers. The midwives were blessed by doing God's will.

When Pharaoh decided to kill the first born males, Yocheved and Amram, the parents of the newly born Moses decided to hide him for as long as possible, and then seeing Moses could not be hidden any more, prepared an ark of bulrushes and daubed it with slime and with pitch so that it would float and then laid the ark with Moses in it to float in the river near to where Pharaoh's daughter was.

Hearing the cries of the baby, Moses, Pharaoah's daughter then instructed her servants to lift up the ark and bring the baby to her. Pharaoh's daughter then decides to adopt Moses and raise him in Pharaoh's household. She named him Moses which means: "I lifted him up out of the water."

So Pharoah, by commanding the death of the first-born males, ends up bringing Moses, a first-born Hebrew male, into his household which eventually brings about Pharaoh's downfall and the demise of Egypt.

I believe it is fair to assume that Moses had the upbringing of an Egyptian prince. He probably received the best education that anyone could receive in all of Egypt. There are even those who say that Moses could even have been crowned as a pharaoh later in life had circumstances not changed his destiny so radically with the killing of the Egyptian taskmaster.

The Midrash is a collection of rabbinic literature which tries to complete the understanding of certain riddles in the text that are hard to understand. For example, when God

entrusts the leadership of the Children of Israel to Moses, Moses tells God he cannot accept this commission because he stutters.

So the Midrash offers a story from the infancy of Moses that when Moses was playing by the fireplace in Pharaoh's house, he had this predilection for playing with Pharaoh's crown. Pharaoh's advisers were alarmed that baby Moses by seizing the crown would eventually seize the leadership of Egypt and destroy it.

Pharaoh basically scoffed at his advisers and said: "Nonsense! Moses is just a baby. Here let's take a glowing ember from the fireplace and see if he releases the crown and seizes the ember! If he continues to hold the crown and ignore the ember, we shall kill the baby."

Indeed, Moses wished to continue holding the crown, but the Midrash teaches that the angel of death pushed Moses' hand away from the crown and toward the red-hot coal at which point he burned his hand, put it up to this mouth and burned his mouth, causing him to lose his ability to speak properly and become a stutterer.

But the angel of death saved the life of Moses in this manner.

Josephus provides a different variation of the same story:

Antiquities of the Jews IX: 7: "Thermuthis (daughter of Pharaoh) therefore, perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time she carried Moses to her father, she showed him to him, and said she thought to make him her father's successor, if it should please God she should have no legitimate child of her own; and said to him "I have brought up a child who is of divine form, and of a generous mind; and as I have received him from the bounty of the river, in a wonderful manner, I thought proper to adopt him

for my son, and the heir to thy kingdom." And when she had said this, she put the infant into her father's hands: so he took him, and hugged him close to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and in a puerile mood, he wreathed it round, and trod upon it with his feet; which seemed to bring along with it an evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the same person who foretold that his nativity would bring the dominion of that kingdom low,) he made a violent attempt to kill him: and crying out in a frightful manner, he said, "This, O king! This child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon they diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have being encouraged by him."

"But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes that great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him."

And so Moses continues to be raised and educated in Pharaoh's house.

From the moment, the infant, Moses, is raised out of

the river and brought to Pharaoh's house, until he killed the Egyptian taskmaster in Exodus II: 12, nothing is said in the Torah itself about his life in Pharaoh's house and court.

So the Midrash gives us the testimony about the glowing ember to explain his stuttering. And Josephus comes with a completely different story about Moses trampling upon Pharaoh's crown.

But there is another testimony from Josephus which tells about an expedition Moses led in battle on behalf of Pharaoh and Egypt against Ethiopia/Sudan (Kush). This is also not mentioned in the Torah.

Antiquities of the Jews: Chapter X: "Moses, therefore, when he was born, and brought up on the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites; and the occasion he laid hold of was this: – The Ethipians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but, being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit; and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war; and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself; while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies: and when God had given

them this cousel, to make use of Moses the Hebrew and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army."

(This history of Moses, as general of the Egyptians against the Ethiopians, is wholly omitted in our Bibles; but is thus cited by Irenaeus, from Josephus, and that soon after his own age: – "Josephus says, that when Moses was nourished in the king's palace, he was appointed general of the army against the Ethiopians, and conquered them, when he married that king's daughter; because out of her affection for him she delivered the city up to him." See the fragments of Irenaeus, ap. Edit. Grab. p.472.)

Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

2. So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook this business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general; but Moses prevented the enemies, and took and led his army before those enemies were apprised of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and indeed is singular in some of those productions, which other countries do not breed, and yet such are worse than

others in power and mischief, and an unusual fierceness of sight, some of which ascent out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, (Pliny speaks of these birds called Ibes; and says "The Egyptians invoked them against the serpents." Hist. Nat. book x. chap.28. Strabo speaks of this island Meroe, and these rivers Astapurs and Astaboras, book xvi.pp.771, 786; and book xvii. P. 821.) and carried along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground.

When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambuses

afterwards named Meroe, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for city was situated in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to battle,) this accident happened: Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtlety of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalence of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God and consummated his marriage, and led the Egyptians back to their own land.

Antiquities Chapter XI: "Now the Egyptians, after they had been preserved by Moses, entertained a hatred to him, and were very eager in compassing their designs against him, as suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt; and told the king he ought to be slain. The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him; and being instigated by the sacred scribes, he was ready to undertake to kill Moses."

So according to Josephus, even though Moses saved Egypt from complete disaster at the hands of the Ethiopians, the Egyptians repaid Moses with envy, jealous, hatred and plans to kill him because he returned successfully to Egypt. So the Egyptians were ungrateful to the memory of Joseph and all Joseph had done for Egypt, and similarly with Moses.

In Yalkut Shimoni, there is a similar rendition by the rabbis of Moses' exploits in Ethiopia. The author of the Yalkut can not be determined with certainty. The title-page of the Venice edition ascribes the composition of the work to R. Simeon of Frankfort, "the chief of exegetes" ("rosh ha-darshanim"), and this was accepted by David Conforte and Azulai, who called him Simeon Ashkenazi of Frankfort. J.L. Rapoport (in *Kerem Hemed,* vii. 7 et seq.), on the other hand, maintained that R. Simeon (the father of R. Joseph Kara), who flourished in the 11th century, was its author, but this assertion is untenable since the compiler of the Yalkut used midrashim of a later date. If the Yalkut was so old, moreover, it would be difficult to explain why no mention of it is made by R. Nathan b. Jehiel, the author of the *Aruk,* or by Rashi.

All the proofs advanced by Rapoport have been refuted

by A. Epstein, who inclines to agree with Zunz that the author of the Yalkut flourished in the early part of the 13th century. According to Zunz, the work was written by R. Simeon Kara, who lived in southern Germany at that period, and the title "ha-Darshan" was bestowed upon him probably at a later date. It is certain that a manuscript of the Yalkut, mentioned by Azariah dei Rossi, existed in 1310 (comp. Zunz, *G. V.* pp. 295–303); but despite this, there is scarcely any allusion to the work during the 14th and 15th centuries. This may be ascribed, however, to the unhappy position of the German Jews and to the repeated persecutions of the period; for peace and prosperity were necessary for the copying of so extensive a work, and the Jews of Germany had neither. After the beginning of the 15th century, on the other hand, the work must have been disseminated in foreign countries, for it was used by Spanish scholars of the latter half of that century, Isaac Abravanel being the first to mention it (comp. A. Epstein, l.c. p. 134). (Wikipedia)

Since I could not find any English translation for the section I am going to use, I am translating myself and summarizing parts of the Yalkut regarding the exploits of Moses in Ethiopia prior to his killing of the Egyptian taskmaster and then his flight to Midian.

It is remarkable that the Torah makes no mention of Ethiopia in Moses' earlier life but goes straight from his adoption by pharaoh's daughter in Chapter II: 10 to the killing of the Egyptian taskmaster in verse 11.

Yalkut Shimoni: Exodus: Chapter II: Remez 168.

Yalkut Shimoni relates an interesting but highly improbable story of Bilam and his two sons fleeing to Ethiopia to escape death from Ben Batya. At that time, there was a war taking place between Ethiopia and Bnei Kedem, which could be the Hittites or the descendants of Ishmael/

Ketura/Esau or Laban the Aramean (Jacob's uncle and father-in-law and or his descendants).

Kokanus, the king of Ethiopia makes Bilam the sorcerer and his sons, Janus and Jimbros regents over the land while he, the king, goes off to war against Bnei Kedem. The regents then basically carry out a revolution and rebel against Kokanus. The people then raised up their defense walls on both sides of the city between two rivers. On the third side of the city, they dug countless moats between the two rivers to impede anyone trying to conquer the city. On the fourth side of the city, they placed venomous snakes (kind of like a minefield in today's terminology!) (We see this mentioned in Josephus as well).

When King Kokenus and his armies returned from the war in the East, they were surprised to see that the walls had been raised up and the city fortified by Balaam purportedly so that the Canaanite kings could not enter. They called on the gatekeepers to open the gates, but by orders of Bilam the sorcerer, they refused.

In the resulting battle to try to enter the city, King Kokenus lost 130 of his soldiers. The next day, 30 of his cavalry drowned in the moats dug by Balaam. So then Kokanus ordered his men to chop wood and make 10 rafts carrying 200 men to navigate the rivers but they overturned in the rapids and the 200 men died.

On the third day, Kokenus tried to assault the city from the side of the venomous snakes but 170 men died of snakebite. The assault on the city was discontinued.

It was during this time that Moses, who was 18 years old at the time, fled from Egypt and came to the camp of King Kokenus of Ethiopia. The siege of Ethiopia was in its ninth year and Moses found favor in the eyes of King Kokenus. He was handsome, stood tall like a cedar, and his face was like

the glowing sun and his heroism like that of a lion. And so Moses became an advisor to the king.

At the end of the nine year siege, King Kokenus fell ill and died and on the seventh day he was mummified by his servants and buried close to the gates of the city facing toward Egypt, and they built a large edifice (mausoleum) where all his wars and heroism were written in the stone.

And it was after his death that the mausoleum was completed and they asked one another: What shall we do now? If we wage battle against the city and take many casualties? Or if we lay siege to the city outside the walls and all the kings of Aram and the peoples of the East (Ishmaelites, Midianites and descendants of Esau) become aware that our king has died and they fall upon us suddenly and leave none of us alive.

Let us crown a king to rule over us and we will lay siege until the city is in our hands. And so everyone undressed, threw their clothes to the ground and made a big stage and they placed Moses on top of the stage and blew the shofarot (trumpets) and called out: "Long live the King. Long live the king." And all the ministers as well as the people swore they would give Moses the Ethiopian noblewoman, the widow of Kokenos as a wife and make Moses king to rule over them.

Moses was 27 years old at the time of his inauguration as ruler over Ethiopia.

And it was that on the second day after his reign, they all convened in the presence of the king (Moses) and said to him: If it finds favor in thy sight, please advise us as to what we should do. It has been nine years that we haven't seen our wives and children because of this siege of the city. The king answered the people saying: Listen to me and know that the city will be handed over to us. And now if we wage war with them like we did last time, and lose many men, or we drown

in the river as happened last time, and lose men, we must now go into the forest and search out chicks of a certain bird known as the stork (ibes bird if we follow what Josephus relates above) Each man will bring back one chick with him in his hand and these chicks will protect you as they grow and learn to dive as the hawks do. The people quickly did as the king said and went into the forest. They climbed the bushes and each man brought a chick in his hand and did as the king instructed them.

When the chicks grew into mature storks, the king commanded the people to deny the birds food for two days. This they did. On the third day, the king told them to wear their combat apparel, to ride their horses, and take their stork chicks in hand and arise to fight against the city by way of the snake infested area. And so they did as the king commanded.

When they arrived at the snake infested area, the birds ate and neutralized the snakes in that area. When the king and the people saw that the serpents had been neutralized the people cheered greatly and waged war against the city and conquered it. The men then returned to their homes, wives, and all that belonged to them.

On that day, 1,100 inhabitants of the city were killed, but none of those laying siege were killed.

When Balaam the sorcerer and his two sons saw that the city had been taken, he opened the gate of the city and rode off on his horse together with his two sons. And they escaped to Egypt to Pharaoh, king of Egypt, as well as to Pharaoh's advisers and sorcerers mentioned in the book "Sefer Hayashar" where Pharaoh's advisers called to annihilate Jacob (his descendants) from the face of the Earth.

And so Moses conquered the city through his wisdom, was seated on the throne, and crowned, and was given the Ethiopian noblewoman as his wife.

But Moses saw the God of his fathers and did not consummate the marriage (according to Josephus, he did consummate the marriage) because he remembered the oath Abraham made his servant Eliezer swear to him: "Do not take a wife from the Canaanites." Isaac also made Jacob swear this oath when he fled from Esau. And he, (Moses) was commanded by God saying: Do not marry from the children of Ham because God gave the children of Ham as servants to the children of Shem and Japhet. And Moses was fearful of the Lord his God, and he walked before God in truth with all his heart and did not stray from the path which Abraham, Isaac and Jacob followed.

And he became stronger as king of the Ethiopians and waged war against Edom (Esau) and the sons of the East (Ishmael/Midian) as well as Aram (Hittites?) and forced them into submission under Ethiopian rule.

And Moses ruled over the Ethiopians for forty years. And he was victorious in all his wars because the Lord God of his fathers was with him. When he reached the fortieth year of his reign, the noblewoman sitting by his side said to the ministers and to the people: It has been forty years that this man has ruled Ethiopia and he did not come near me, and he did not serve the gods of Ethiopia. So now, listen to me sons of Ethiopia: This man should not be king over you. Here you have my son Munhem who will rule over you because it is better for you to serve the son of your master rather than a foreigner serving the king of Egypt.

And so it was that the nation considered this until the evening and in the morning arose to crown Munchem son of Kokenus to rule over them. The Ethiopians feared killing Moses because they remembered the oath that they swore to him and gave him great gifts and sent him off with great honor, and he ceased being king of Ethiopia.

Moses was now 67 years old when he departed from Ethiopia because it was from God that his reign would end because the future was now to be realized with the exodus of the Children of Israel from Egypt as was spoken of in days of old.

And Moses went to Midian because he feared returning to Egypt and Pharaoh. And he came to Reuel and told him about his fleeing from Egypt and about how he ruled over Ethiopia and how they deposed him from power and expelled him.

When Reuel heard all these things, he said to himself: I will put Moses in jail and thus I will please the Ethiopians because he had just escaped from them, and so they put him in jail. And he was in jail for ten years.

And during the time he was incarcerated, Tziporah the daughter of Reuel felt compassion for Moses, and provided Moses with bread and water. After Moses spent ten years in jail, she told her father that the Hebrew man (Moses) had spent enough time in jail and that no one was asking for his extradition nor did anyone want to kill him. "And if it finds favor in your eyes, my father, shouldn't we check on him whether he is dead or alive?"

And her father did not know that she had been providing for Moses. Reuel told her: "Can it possibly be that someone be jailed for ten years and survive without food and water?"

Tziporah answered her father saying: "Haven't you heard, my father, that the God of the Hebrews is great and awesome and wondrous to them all the time?"

He saved Abraham from Ur of Chaldees, Isaac from the sword, and Jacob from the angel who wrestled with him. And if that wasn't enough, God saved Moses from the river in Egypt he was cast into and he escaped Pharaoh's sword.

And this found favor in Reuel's sight and he acted

accordingly upon his daughter's recommendation. And he sent someone to the jail to see what had become of Moses. And behold, they saw Moses alive, and standing on his feet pleading with the God of his fathers. So they removed him from the jail, shaved him, changed his clothes and gave him bread.

And then, the man went into the garden behind Reuel's house and he prayed to his God who had done many wonders for him. And while he was praying, he looked to his side and saw a staff made of sapphire placed on the ground and planted in the garden. He approached the staff of sapphire and on it was the name of the Lord God of Hosts written very clearly.

So he read it, and then detached it as he would a branch from a tree in the thicket, and it became a staff in his hand. This is the staff created in the world of God's manifestations after he created the heavens and earth all their hosts, the seas, the rivers and their fishes therein.

And it was that after Adam was expelled from the Garden of Eden, and he took this staff with him to work the fields from where he was taken, that the staff was handed down to Noah, then to Shem, and his descendants until it reached Abraham the Hebrew.

And Abraham gave everything he had to Isaac including this staff with all the letters written on it. And when Jacob fled to Padan Aram, and then he returned with this staff to his father Isaac in Beersheba.

And they never abandoned this staff, and when they descended into Egypt, they took it with them and gave it to Joseph. The staff was on the shoulders of all the brothers because by means of it Jacob took the staff from Esau, the father of Edom.

After the death of Joseph, the ministers of Egypt took

the staff from the house of Joseph and gave it to Reuel, the Midianite, and when he left Egypt he took it with him and planted it in his garden.

All the heroes of the Kennites tried to remove the staff when asking for the hand of Tziporah Reuel's daughter, and were unsuccessful, and so it remained in the garden until Moses, the convict, came to take it.

And when Reuel saw the staff in the hands of Moses, he was amazed by it, and so Reuel gave his daughter Tziporah to Moses as a wife. And Moses was seventy seven years old at the time he left the jail and took Tziporah the Midianite as his wife.

And Tziporah walked in the way of the House of Israel. She was not lacking in any of the attributes of the righteousness of Sarah, Rebecca, Rachel and Leah, the epitomes of righteousness.

And Tziporah bore him a son, and Moses called him Gershom, but did not circumsize him by orders of Reuel his father-in-law. And three years later, she bore him another son, and he was circumsized and called Eliezer. (Translated by Avi Lipkin)

The primary difference between the version provided by Josephus and Yalkut Shimoni is that in the former, Moses conquers Ethiopia on behalf of Pharaoh and returns to Egypt a hero, albeit a despised hero, at which time he kills the Egyptian taskmaster who was beating the Hebrew slave. Whereas in Yalkut Shimoni, it is evident that Moses flees from Egypt to Ethiopia after killing the taskmaster.

An interesting similarity in both versions is the use of ibes or storks to devour the serpents hindering the conquest of the Ethiopian city.

An interesting conclusion is the brevity of the Torah's account whereas Yalkut Shimoni gives a time frame for

Moses' life until he reaches Midian.

It helps also, to make it very clear that Moses, raised by Pharaoh's daughter, probably given the best education any Egyptian prince could receive must have definitely understood the geography of Africa and Asia (the lands to the East). Moses must have been aware of Ethiopia to the south, Midian to the East, as well as the land of the arch-enemy, the Hittites.

Again, there is a tremendous gap between the following verses:

Exodus: Chapter II:

Verse 10: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said 'Because I drew him out of the water.'

Verse 11: "And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren.'

Verse 12: "And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian, and hid him in the sand.'

Verse: 15: "Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well."

The question that needs to be asked by anyone reading Exodus is a simple, logical one. Did Moses just flee blindly into the desert to escape Pharaoh, or did Moses, due to his excellent education as an Egyptian prince know exactly where to flee to? Surely Moses must have known who Jethro (Reuel) the high priest of Midian was, and because of the importance of genealogies also knew that Jethro was a distant cousin descended from Ketura, Hagar or even

Rebecca. In fact the name of Reuel is one of the names of Esau's son. That is also the name of one of Ketura's sons. Since all these descendants, I believe, were intermarried and interconnected, in spite of the animosities between the descendants of Abraham, Isaac and Jacob and those of the "rejected" children, it was still a safer bet for Moses than to face certain death in Egypt at the hands of Pharaoh.

Another question that must be repeatedly asked: "Where exactly did Jethro, high priest of Midian live?" My contention as mentioned earlier in the book is that Midian is Medina. Again, today, after thousands of years, Medina in Saudi Arabia is still called alternatively Yathrib (Jethro) and Menawarah or Menorahs.

So Moses marries Tziporah, Jethro's daughter, and becomes a shepherd to Jethro.

Exodus Chapter III: 1: "Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb."

Now we know that this could not have been in the Sinai Peninsula, because Sinai was then part of Pharaoh's Egypt and Pharaoh maintained garrisons in Sinai.

It could not have been the Negev, because the Negev eventually was to become part of the territory of the Tribe of Judah.

In my opinion, Mt Horeb is located in the northwestern part of the wilderness or great and horrible desert that had to have been in what is today Saudi Arabia. In Deuteronomy Chapter II: verse 3: "Ye have compassed this mountain (Mt. Seir) long enough; turn NORTHWARD." Verse 4: "And command thou the people, saying: 'Ye are to pass through the border of your brethren the children of Esau that dwell in Seir….."

Moses, now 80 years old, is a shepherd in the service of Jethro, also known as Reuel, and encounters the "Burning Bush." God speaks to Moses from the burning bush telling him that God is very well aware of the suffering of the Children of Israel in the land of Egypt and that Moses would be sent back to Egypt to confront Pharaoh and lead the Children of Israel out of Egypt and bring them to freedom.

Chapter III: verse 11: "And Moses said unto Pharaoh: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt?'

Verse 12: "And God said: 'Certainly, I will be with thee; and this shall be the TOKEN unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

The Hebrew word for TOKEN is OT (pronounced as the English "oat.")

This word for token will repeat itself a number of times leading up to a main principle of this book, that the phylacteries are also a token or "ot," representing what is today known as the Ka'abah in Mecca, a perfectly black cube. We shall see this in the third chapter of this book or in Exodus, Chapter XIII.

In verse 18, God says to Moses: "And they shall hearken to thy voice. And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him: The Lord, the God of the Hebrews, hath met with us. And now let us go, we pray thee, THREE DAYS' JOURNEY INTO THE WILDERNESS (DESERT), THAT WE MAY SACRIFICE TO THE LORD OUR GOD."

I believe that the three days journey represents the time needed to travel from the city of Medina (Midian) to a place in the desert, known today as Mecca, (which did not exist then as a city) where the black stone known today as the

Ka'abah stands. According to Islamic tradition, the Ka'abah was built by Abraham and Ishmael. It was here, according to Islamic tradition and not Jerusalem where Abraham was to have sacrificed Ishmael and not Isaac. And it was Jethro who was the high priest of that stone, in my opinion, and Moses for forty years was his "understudy."

In Chapter IV is replete with references to other signs known as "OTOT" (English pronunciation- OATOAT). This time the word referred to is a "sign" instead of a token. But the Hebrew is the same.

Chapter IV is replete with multiple uses of the word: OT, OTOT and MOFTIM (which is synonymous and used in conjunction with OT, or the plural OTOT).

Chapter IV:

Verse 1: "And Moses answered and said: 'But behold, they will not believe me, nor hearken unto my voice; for they will say: The Lord hath not appeared unto thee.'

Verse 2: "And the Lord said unto him: 'What is that in thy hand?" And he said: 'A rod.'

Verse 3: "And He said: 'Cast it on the ground.' And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Verse 4: "And the Lord said unto Moses: 'Put forth thy hand, and take it by the tail—and he put forth his hand, and laid hold of it, and it became a rod in his hand—

Verse 5: "that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.'

Verse 6: "And the Lord said furthermore unto him: 'Put now thy hand into thy bosom.' And he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow..

Verse 7: "And he said: 'Put thy hand back into thy

bosom. –And he put his hand back into his bosom; and when he took it out of his bosom, behold, it was turned again as his other flesh.

Verse 8: "And it shall come to pass, if they will not believe thee neither hearken to the voice of THE FIRST SIGN (HA'OT) that they will believe the voice of THE LATTER SIGN (HA'OT).

Verse 9: "And it shall come to pass, if they will not believe even THESE TWO SIGNS (HA' OTOT) neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land.'

Verse 10: "And Moses said unto the Lord: 'Oh Lord, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

Verse 11: "And the Lord said unto him: 'Who hath made man's mouth? Or who maketh a man dumb, or deaf, or seeing, or blind? Is it not I the Lord?

Verse 12: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

Verse 13: "And he said: 'Oh Lord, send, I pray Thee, by the hand of him whom Thou wilt send.'

Verse 14: "And the anger of the Lord was kindled against Moses, and He said: 'Is there not Aaron thy brother the Levite? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.'

Verse 15: "And thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.'

Verse 16: "And he shall be thy spokesman unto the

people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in God's stead.'

Verse 17: "And thou shalt take in thy hand this rod, wherewith thou shalt do THE SIGNS (HA' OTOT).

Verse 18: "And Moses went and returned to Jethro (Yetter is another synonym for Jethro in addition to Reuel. The question may be asked are Yitro (Jethro in Hebrew), Yetter and Yitar ((son of Ishmael)) all synonymous names?) his father-in-law, and said unto him: 'Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive.' And Jethro said to Moses: 'Go in peace.'

Verse 19: "And the Lord said unto Moses in Midian: 'Go, return into Egypt; for all the men are dead that sought thy life.'

Verse 20: "And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand.'

Verse 21: "And the Lord said unto Moses: 'When thou goest back into Egypt, see that thou do before Pharaoh all the wonders (MOFTIM – English pronunciation Moeftim) which I have put in thy hand; but I will harden his heart, and he will not let the people go.'

Verse 22: "And thou shalt say unto Pharaoh: Thus said the Lord: Israel is My son, My first-born.

Verse 23: "And I have said unto thee: Let My son go, that he may serve Me; and thou has refused to let him go. Behold, I will slay thy son, thy first born.'

Verse 24: "And it came to pass on the way at the lodging-place, that the Lord met him, and sought to kill him.'

Verse 25: "Then Zipporah took a flint and cut off the foreskin of her son, and cast it at his feet; and she said: 'Surely a bridegroom of blood art thou to me.'

Verse 26: "So He let him alone. Then she said: 'A bridegroom of blood in regard of the circumcision.'

Verse 27: "And the Lord said to Aaron: 'Go into the wilderness to meet Moses.' And he went, and met him in the mountain of God, and kissed him.'

Verse 28: "And Moses told Aaron all the words of the Lord wherewith He had sent him, and all the SIGNS (HA'OTOT) wherewith He had charged him.'

Verse 29: "And Moses and Aaron went and gathered together all the elders of the Children of Israel.'

Verse 30: "And Aaron spoke all the words which the Lord had spoken unto Moses, and did the SIGNS (HA'OTOT) in the sight of the people.

Verse 31: "And the people believed; And when they heard that the Lord had remembered the Children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped."

Chapter V provides a key hint as to Jethro being the high priest of the Ka'abah stone.

Verse 1: "And afterward Moses and Aaron came, and said unto Pharaoh: 'Thus saith the Lord, the God of Israel: Let My people go, that they may hold a feast unto Me in the wilderness."

Another possible translation and perhaps the truly correct one is: "Let my people go so that they may go around in circles in the desert."

The word in Hebrew for hold a feast in the desert or go around in circles in the desert is the same: Yahogu Li Bamidbar. In modern-day Hebrew an aircraft circling is: Matos Hag. The old rotary telephones were "Telephone Huga" (Pronounce Hooga in Hebrew). Hug (pronounced hoog) means a circle in Hebrew. Hag (pronounced Hahg in English) means a holy day, festival or feast.)

In Arabic, Haj is a pilgrim to Mecca who circles the Ka'abah stone seven times. In Egyptian Arabic, Hag is the equivalent of Haj.

Verse: 2: "And Pharaoh said: 'Who is the Lord that I should hearken unto His voice to let Israel go? I know not the Lord, and moreover I will not let Israel go.'

Verse 3: "And they said: 'The God of the Hebrews hath met with us. Let us go, we pray thee, THREE DAYS JOURNEY INTO THE WILDERNESS (DESERT) AND SACRIFICE UNTO THE LORD OUR GOD; LEST HE FALL UPON US WITH PESTILENCE, OR WITH THE SWORD.'"

Let us connect the dots, please. The Haj, or Islamic pilgrimage, includes the circling in the desert about the Ka'abah in what is today Mecca. The three days in the desert could be either the trek from Medina (Midian) walking to the stone (Mecca) or the total time of the festival in those days. Today, the Haj takes five days.

The Moslem pilgrims must circle the Ka'abah seven times. We will see in Chapter III of this book that the Jews wrap the Ka'abah shaped phylacteries seven times around their forearm.

Is there a connection between the term Haj in Arabic, Hag in Egyptian Arabic and Hag in Hebrew to denote pilgrim, celebrant, festival, feast or sacrifice in the desert?

Chapter **III**

Weekly Readings Of Va'Ayra (And I Appeared) And Bo (Go To Pharaoh) Exodus Chapters X-Xiii/Verse 16

The Ten Plagues, The Passover, And The Phylacteries

On the one hand, for Jews and Judaism, there is no prophet or leader greater than Moses. On the other hand, we see from Chapter II that very little is said at all about Moses, and we must rely more on Josephus and Yalkut Shimoni to have a better feeling about the greatest leader of the Jews.

The Torah actually shows Moses as someone who suffers from stuttering and in my opinion an inferiority complex. God even gets angry with Moses for trying, it would seem, to disqualify himself from the leadership role or perhaps a case of over-modesty. After all, he was eighty years old when God revealed himself to Moses at the burning bush. And who in his right mind at age 80 looks forward to marching

across the deserts back to Egypt to confront Pharaoh, who could easily have executed Moses for the "hutzpa" (nerve, audacity or gall) of saying what he said to Pharaoh. In Egypt, Pharaoh, was considered a god.

So God had to provide Moses with a spokesman, Aaron, his brother, as well as an arsenal of signs, wonders and miracles to convince Pharaoh that the God of Abraham, Isaac and Jacob, an invisible God, was greater than the god, Pharaoh.

At the same time, we also see from the previous chapter that after Moses met with Pharaoh, things actually got worse for the Israelite slaves and many doubted Moses' ability to deliver them from slavery to freedom. So the ten plagues show us what God was capable of doing to Pharaoh and Egypt, a sign in itself to the elders of Israel who might doubt Moses' leadership abilities.

So in the weekly readings of Va'ayra and Bo, we see the actual signs, wonders and miracles that God provides to convince Pharaoh, as well as the Israelite leadership that Moses was the authentic, genuine article.

But it was not enough to give signs (OTOT) only to Pharaoh and the Israelite leadership. At the end of this Chapter we see the ultimate sign God gives to the common people themselves, that the God of Abraham, Isaac and Jacob alone is God. This sign, the Phylacteries will serve as a "gyroscope" to lead the Children of Israel out of the slavery of Egypt to the freedom of the desert, which I identify as Arabia. The triangle or pyramid of Egypt denoting slavery was now being replaced by the cube, to be worn by every male on every forehead and forearm to denote the change from slavery to freedom that the black cubic stone in Arabia represented. All of this precedes the giving of the Torah at Mt. Sinai, the beginning of what eventually would become

the religion of Judaism. We must not forget that the Israelites before the giving of the Torah at Mt. Sinai were still basically pagans, even though, slightly elevated in behavior over the Egyptians, coming originally from Padan Aram, but pagans nonetheless. The phylacteries would provide a tangible proof for everyone leaving Egypt of a God who had no shape or form, but still was able to deliver the people from over four hundred years of slavery and defeat another god, Pharoah.

Chapter VI: Verses 1-13:

"And God spoke unto Moses, and said unto him: 'I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by My name, I made Me not known to them.

And I have also established My covenant with them, to give them the land of Canaan, the land of their sojourning, wherein they sojourned. And moreover, I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant. Wherefore say unto the children of Israel: I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments; and I WILL TAKE YOU TO ME FOR A PEOPLE, AND I WILL BE TO YOU A GOD; and ye shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the Lord.'

And Moses spoke so unto the children of Israel; BUT THEY HEARKENED NOT UNTO MOSES FOR IMPATIENCE OF SPIRIT, AND FOR CRUEL BONDAGE.

And the Lord spoke unto Moses saying: 'Go in. Speak

unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.' And Moses spoke before the Lord, saying 'Behold, THE CHILDREN OF ISRAEL HAVE NOT HEARKENED UNTO ME; HOW THEN SHALL PHARAOH HEAR ME, WHO AM OF UNCIRCUMCISED LIPS?'"

(Of uncircumcised lips again refers to his lips closed or impeded, not properly prepared to deliver an all-important message; the same metaphor is used of the heart (Lev. XXVI, 41) and of the ear (Jer. VI. 10). He believes that his effort had failed owing to his stammering and hesitating speech.)

We see this again a few verses later:

Chapter VI: 28-30:

"And it came to pass on the day when the Lord spoke unto Moses in the land of Egypt that the Lord spoke unto Moses, saying: 'I am the Lord; speak thou unto Pharaoh king of Egypt all that I speak unto thee.' And Moses said before the Lord: 'BEHOLD, I AM OF UNCIRCUMCISED LIPS, AND HOW SHALL PHARAOH HEARKEN UNTO ME?'

Chapter VII: 1-9:

"And the Lord said unto Moses: 'See, I have set thee in God's stead to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; AND AARON THY BROTHER SHALL SPEAK UNTO PHARAOH, that he let the children of Israel go out of his land.'

"And I will harden Pharaoh's heart, and multiply MY SIGNS (OTOTOAI) AND WONDERS (MOFTAI) in the land of Egypt. But Pharaoh will not hearken unto you, and I will lay My hand upon Egypt, and bring forth My hosts, My people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt and bring

out the children of Israel from among them.' And Moses and Aaron did so; as the Lord commanded them, so did they. And Moses was fourscore years old (80) and Aaron fourscore and three years (83) old, when they spoke unto Pharaoh.

"And the Lord spoke unto Moses and unto Aaron, saying: 'When Pharaoh shall speak unto you, saying: show a wonder (MOFET) for you; then thou shalt say unto Aaron: Take thy rod, and cast it down before Pharaoh, that it become a serpent.'

"But pharaoh's magicians did the same, and their rods, too, became serpents, but the rod of Moses swallowed the rods of pharaoh's servants. And God made Pharaoh's heart stubborn in not letting the children of Israel leave Egypt.

PLAGUE #1: BLOOD

Chapter VII: verses 16-19:

"And thou shalt say unto him: The Lord, the God of the Hebrews, hath sent me unto thee, saying: LET MY PEOPLE GO, THAT THEY MAY SERVE ME IN THE WILDERNESS; AND BEHOLD, HITHERTO THOU HAST NOT HEARKENED; thus saith the Lord: In this thou shalt know that I am the Lord – behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood. And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river.'

PLAGUE #2: FROGS

Verses 26-29:

"And the Lord spoke unto Moses: 'Go in unto Pharaoh, and say unto him: Thus saith the Lord: LET MY PEOPLE GO, THAT THEY MAY SERVE ME. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. And the river shall swarm with frogs, which shall go up and come into thy house, and into thy bed-chamber, and upon

thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs. And the frogs shall come up both upon thee, and upon thy people, and upon all thy servants.

Chapter VIII: verses 4-6

"Then Pharaoh called for Moses and Aaron, and said: 'Entreat the Lord, that He take away the frogs from me, and from my people: and IWILL LET THE PEOPLE GO, THAT THEY MAY SACRIFICE UNTO THE LORD.' And Moses said unto Pharaoh: 'Have thou this glory over me; against what time shall I entreat for thee, and for thy servants, for thy people, that the frogs be destroyed from thee and thy house, and remain in the river only?" And he said: 'Against tomorrow.' And he said: 'Be it according to thy word; THAT THOU MAYEST KNOW THAT THERE IS NONE LIKE UNTO THE LORD OUR GOD.'

Verse 11: "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had spoken.'

PLAGUE #3: GNATS, SAND-FLIES OR FLEAS

Verse 12:

"And the Lord said unto Moses: 'Say unto Aaron: Stretch out thy rod, and smite the dust of the earth that it may become gnats throughout all the land of Egypt.'

Verse 15:

"Then the magicians said unto Pharaoh: 'This is the finger of God'; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.'

PLAGUE #4: FLIES, BEETLES AND OTHER NOXIOUS ANIMALS

Verses 16- 28:

"And the Lord said unto Moses: 'Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to

the water; and say unto him: Thus saith the Lord: LET MY PEOPLE GO, THAT THEY MAY SERVE ME. Else, if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will set apart in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end that thou may know that I am the Lord in the midst of the earth.'

"And I will put a division between My people and thy people – by tomorrow shall this sign be." And the Lord did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants'; houses; and in all the land of Egypt the land was ruined by reason of the swarms of flies. And Pharaoh called for Moses and for Aaron, and said: 'Go ye, sacrifice to your God in the land.' And Moses said: 'It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God; lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?'

"WE WILL GO THREE DAYS' JOURNEY INTO THE WILDERNESS, AND SACRIFICE TO THE LORD OUR GOD, as he shall command us.' And Pharaoh said: 'I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me.' And Moses said: 'Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.' And Moses went out from Pharaoh and entreated the Lord. And the Lord did according to the word of Moses; and He removed the swarms

of flies from Pharaoh, from his servants, and from his people; there remained not one. AND PHARAOH HARDENED HIS HEART THIS TIME ALSO, AND HE DID NOT LET THE PEOPLE GO."

PLAGUE #5: THE MURRAIN ON CATTLE

Chapter IX: Verses 1-7:

"Then the Lord said unto Moses: 'Go in unto Pharaoh, and tell him: Thus saith the Lord, the God of the Hebrews: LET MY PEOPLE GO, THAT THEY MAY SERVE ME. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; there shall be a very grievous murrain.

"And the Lord shall make a division between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that belongs to the children of Israel.' And the Lord appointed a set time, saying: ''Tomorrow the Lord shall do this thing in the land.' And the Lord did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of children of Israel died not one. And Pharaoh sent, and behold, there was not so much as one of the cattle of the Israelites dead. BUT THE HEART OF PHARAOH WAS STUBBORN, AND HE DID NOT LET THE PEOPLE GO.

PLAGUE #6: BOILS

Verses 8-16:

"And the Lord said unto Moses and unto Aaron: 'Take to you handfuls of soot of the furnace, and let Moses throw it heavenward in the sight of Pharaoh. And it shall become the small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt.' And they took soot of the furnace, and stood before Pharaoh; and Moses threw it up

heavenward; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boils; for the boils were upon the magicians, and upon all the Egyptians. AND THE LORD HARDENED THE HEART OF PHARAOH, AND HE HEARKENED NOT UNTO THEM; AS THE LORD HAD SPOKEN UNTO MOSES.

"And the Lord said unto Moses: 'Rise up early in the morning, and stand before Pharaoh, and say unto him: THUS SAITH THE LORD, THE GOD OF THE HEBREWS: LET MY PEOPLE GO, THAT THEY MAY SERVE ME.

"For I will this time send all My plagues upon thy person, and upon thy servants, and upon thy people; that thou mayest know there is none like Me in all the Earth. Surely now I had put forth My hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth. But in very deed for this cause have I made thee to stand, to show thee My power, and that My name may be declared throughout all the earth."

PLAGUE #7: HAIL

Verses 17-35:

"As yet exaltest thou thyself against My people, that thou wilt not let them go? Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now. Now therefore send, hasten in thy cattle and all that thou hast in the field; for every man and beast that shall be found in the field and shall not be brought home, the hail shall come down upon them, and they shall die.'

"He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regarded not the word of the Lord left his servants and his cattle in the field. And the Lord said unto

Moses: 'Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.'

"And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and fire ran down unto the earth; and the Lord caused to hail upon the land of Egypt. So there was hail, and fire flashing up amidst the hail, very grievous, such as had not been in all the land of Egypt since it became a nation.

"And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them: 'I HAVE SINNED THIS TIME; THE LORD IS RIGHTEOUS, AND I AND MY PEOPLE ARE WICKED. Entreat the Lord and let there be enough of these mighty thundering and hail; AND I WILL LET YOU GO, AND YE SHALL STAY NO LONGER.'

"And Moses said unto him: 'As soon as I am gone out of the city, I will spread forth my hands unto the Lord; the thunders shall cease, neither shall there be any more hail; that thou mayest know that the earth is the Lord's. But as for thee and thy servants, I know that ye shall not fear the Lord God.'

"And the flax and the barley were smitten; for the barley was in the ear, and the flax was in bloom. But the wheat and the spelt were not smitten; for they ripen late.'

"And Moses went out of the city from Pharaoh, and spread forth his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders

were ceased, he SINNED YET MORE, AND HARDENED HIS HEART, HE AND HIS SERVANTS. AND THE HEART OF PHARAOH WAS HARDENED, AND HE DID NOT LET THE CHILDREN OF ISRAEL GO; AS THE LORD HAD SPOKEN BY MOSES.

PLAGUE #8: LOCUSTS

Chapter X: Verses 1-4:

"And the Lord said unto Moses: 'Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these MY SIGNS (OTOTAI) in the midst of them; and that thou mayest tell in the ears of thy son, and of thy son's son, what I have wrought upon Egypt, and MY SIGNS (OTOTAI) which I have done among them; that ye may know that I am the Lord.'

"And Moses and Aaron went in unto Pharaoh, and said unto him: 'Thus saith the Lord, the God of the Hebrews: How long wilt thou refuse to humble thyself before Me? LET MY PEOPLE GO, THAT THEY MAY SERVE ME. Else, if thou refuse to let My people go, behold, tomorrow will I bring locusts into thy border.

Verses 7-12:

"And Pharaoh's servants said unto him: 'How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God; knowest thou not yet that Egypt is destroyed?'

And Moses and Aaron were brought again unto Pharaoh; and he said unto them: 'Go, serve the Lord your God; but who are they that shall go?' And Moses said: ''We will go with our young and with our old, with our sons and with our daughters, with our blocks and with our herds we will go; for we must hold a FEAST (HAG/HAJ/PILGRIMAGE) UNTO THE LORD.'

And he said unto them: 'So be the Lord with you, as I

will let you go, and your little ones; see ye that evil is before your face. Not so; go now ye that are men, and serve the Lord; for that is what ye desire.' And they were driven out from Pharaoh's presence.

And the Lord said unto Moses: 'Stretch out thy hand over the land of Egypt for the locusts that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.'

Verses 16-20:

"Then Pharaoh called for Moses in haste; and he said: 'I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that He may take away from me this death only.'

"And he went out from Pharaoh, and entreated the Lord. And the Lord turned an exceeding strong west wind, which took up the locusts, and drove them into the Red Sea; there remained not one locust in all the border of Egypt. BUT THE LORD HARDENED PHARAOH'S HEART, AND HE DID NOT LET THE CHILDREN OF ISRAEL GO.

PLAGUE #8: DARKNESS

Verses 21-29:

"And the Lord said unto Moses: 'Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.' And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.

"And Pharaoh called unto Moses, and said: 'Go ye, serve the Lord; only let your flocks and your heads be stayed; let your little ones also go with you.' And Moses said: 'Thou must also give into our hand sacrifices and burnt-offerings,

that we may sacrifice unto the lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.' BUT THE LORD HARDENED PHARAOH'S HEART, AND HE WOULD NOT LET THEM GO.

AND PHARAOH SAID UNTO HIM: 'GET THEE FROM ME, TAKE HEED TO THYSELF, SEE MY FACE NO MORE; FOR IN THE DAY THOU SEEST MY FACE THOU SHALT DIE.'

AND MOSES SAID: 'THOU HAST SPOKEN WELL; I WILL SEE THY FACE AGAIN NO MORE.'

PLAGUE #10: KILLING EGYPT'S FIRST-BORN AND THE PASSOVER

Chapter XI: Verses 1-10:

"And the Lord said unto Moses: 'Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor jewels of silver, and jewels of gold.' And the lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

"And Moses said: 'Thus saith the Lord: About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more.

"But against any of the children of Israel shall not a dog whet his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all thy servants shall come down unto me and bow down unto me, saying: Get thee out, and all the people that follow thee; and after I will go out.' And he went out from Pharaoh in hot anger.

"And the Lord said unto Moses: 'PHARAOH WILL NOT HEARKEN UNTO YOU; THAT MY WONDERS (MOFTAI) MAY BE MULTIPLIED IN THE LAND OF EGYPT.' AND MOSES AND AARON DID ALL THESE WONDERS BEFORE PHARAOH; AND THE LORD HARDENED PHARAOH'S HEART, AND HE DID NOT LET THE CHILDREN OF ISRAEL GO OUT OF HIS LAND.'

CHAPTER XII: 1-51:

"And the Lord spoke unto Moses and Aaron in the land of Egypt, saying: 'This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats; and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk. And they shall take of the blood, and put it on the two side posts (MEZUZOT) and on the lintel, and upon the houses wherein they shall eat it. And they shall eat the flesh

in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

"And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste – it is the Lord's Passover.

"For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the Lord. And the blood shall be to you for a token (OT) upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

"And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord; THROUGHOUT YOUR GENERATIONS YE SHALL KEEP IT A FEAST BY AN ORDINANCE FOR EVER.

"Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day that soul shall be cut off from Israel.'

"And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; THEREFORE SHALL YE OBSERVE THIS DAY THROUGHOUT YOUR GENERATIONS BY AN ORDINANCE FOREVER.

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the Passover lamb. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two-side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. AND YE SHALL OBSERVE THIS THING FOR AN ORDINANCE TO THEE AND THY SONS FOREVER. And it shall come to pass, when ye come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. And it shall come to pass, WHEN YOUR CHILDREN SHALL SAY UNTO YOU: WHAT MEAN YE BY THIS SERVICE? THAT YE SHALL SAY: It is the sacrifice of the Lord's Passover, for that he passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped. And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they.

"And it came to pass at midnight, that the Lord smote all the firstborn in the land of Egypt, from the firstborn of

Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said: 'Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also.' And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: 'We are all dead men.'

"And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

"And the children of Israel journeyed from Ramses to Succoth, about six hundred thousand men on foot, beside children, and a mixed multitude went up also with them. And flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

"Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It was a night of watching unto the Lord

for bringing them out from the land of Egypt; this same night is a night of watching unto the Lord for all the children of Israel throughout their generations.

"And the Lord said unto Moses and Aaron: 'This is the ordinance of the Passover; there shall no alien eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A Sojourner and a hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.' Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their hosts.

PHYLACTERIES – CHAPTER 13: VERSES 1-16:

"And the Lord spoke unto Moses, saying: 'Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is Mine.' And Moses said unto the people: 'Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day ye go forth in the month of Abib. And it shall be when the Lord shall bring thee in the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders. And thou shalt tell thy son in that day, saying: It is because of what which the Lord did for me when I came forth out of Egypt. AND IT SHALL BE FOR A SIGN (OT) UNTO THEE UPON THY HAND, AND FOR A MEMORIAL BETWEEN THINE EYES, (PHYLACTERIES), THAT THE LAW OF THE Lord may be in thy mouth; for with a strong hand hath the lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year.'

"And it shall be when the Lord shall bring thee into the land of the Canaanite, as He swore unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all that openeth the womb; every firstling that is a male, which thou hast coming of a beast, shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck; and all the firstborn of man among thy sons shalt thou redeem.

AND IT SHALL BE WHEN THY SON ASKETH THEE IN TIME TO COME, SAYING: WHAT IS THIS? THAT THOU SHALT SAY UNTO HIM: BY THE STRENGTH OF HAND THE LORD BROUGHT US OUT FROM EGYPT, FROM THE HOUSE OF BONDAGE; AND IT CAME TO PASS, WHEN PHARAOH WOULD HARDLY LET US GO, THAT THE LORD SLEW THE FIRSTBORN OF MAN, AND THE FIRSTBORN OF BEAST; THEREFORE I SACRIFICE TO THE LORD ALL THAT OPENETH THE WOMB, BEING MALES, BUT ALL THE FIRSTBORN OF MY SONS I REDEEM. AND IT SHALL BE FOR A SIGN UPON THY HAND, AND FOR FRONTLETS BETWEEN

THINE EYES; FOR BY STRENGTH OF HAND THE LORD BROUGHT US FORTH OUT OF EGYPT.

I have been dreaming of writing this book ever since Seminary in 1991-4. We are now at the heart of my sixth book!

Every phylactery has four pouches with four parchments one in each pouch. These two first mentions of the phylacteries above are two of the four parchments. The other two are in Deuteronomy VI and XI. We will get to them God willing.

In my opinion, since Judaism was not yet a religion and the Israelites were pagans just as all the other people of the world were in those times, the Israelites needed a sign, something tangible for primitive people, just as Moses needed a sign when the Lord turned his staff into a snake and turned his hand leprous on Mt. Sinai. Pharaoh needed signs. He received the Ten Plagues. Even the blood on the doorposts was a sign.

So now, the Israelites were embarking on an epic journey to "serve the Lord in the desert." They were going from slavery to freedom, from the triangular pyramid system of slavery to the cubic square of freedom in the desert. The phylacteries on the forehead and the forearm, I believe, were a kind of gyroscope showing or leading the way for the children of Israel to remember their slavery and their exodus to freedom.

The "hidush" or novelty introduced by this book is: Where exactly was this place in the desert. No other Jew that I know of has ever presented this viewpoint. As in the case when Moses killed the Egyptian taskmaster beating the Hebrew slave, and Moses fled to Midian to Jethro, his cousin, did Moses now know where he was taking the children of Israel? I believe he was taking them to Jethro, to Midian, where Moses served his father-in-law as a kind of

understudy. We shall see the pieces of the jigsaw puzzle fall into place as we continue the Torah reading. A rabbi once told me: "The Torah is not a GPS." I disagree. I believe the Torah is a GPS if you read it simply and apply some outside historical sources to corroborate the theory.

In addition, the Tanakh (Torah, Prophets and Writings) provides eschatological predictions of what is to happen in the future.

The rabbis, due to a prohibition from studying Torah two millennia ago, decided to use certain writings from the Prophets parallel to the weekly readings so as not to forget the gist of the Torah reading for that week.

Following the weekly Torah reading of Va'ayra, describing the first seven plagues to afflict Pharaoh and Egypt, we read from Ezekiel XXVIII: 25 to XXIX, 21. I believe this is a prophetic indication of what became known as the "Arab Spring" in February 2011 and continuing as this book is being written.

"Thus saith the Lord God: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to My servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell safely; when I have executed judgments upon all those that have them in disdain round about them; and they shall know that I am the Lord their God.

Chapter XXIX:

"In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying: 'Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt; speak, and say: Thus said the Lord God:

Behold, I am against thee, Pharaoh
King of Egypt,
The great dragon that lieth
In the midst of his rivers,
That hath said: My river is mine own,
And I have made it for myself.

And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will cast thee into the wilderness,

Thee and all the fish of thy rivers;
Thou shalt fall upon the open field;
Thou shalt not be brought together, nor gathered;
To the beasts of the earth and to the fowls of the heaven
Have I given thee for food.
And all the inhabitants of Egypt shall know
That I am the Lord,
Because they have been a staff of reed
To the house of Israel.

When they take hold of thee with the hand, thou dost break,
And rend all their shoulders;
And when they lean upon thee, thou breakest
And makest all their loins to be at a stand.

Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and will cut off from thee man and beast. And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord; because he hath said: The river is mine, and I have made it. Therefore, behold, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene (Aswan) even unto the border of Ethiopia (Sudan-Lake

Nasser).

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

"For thus saith the Lord God: 'At the end of forty years will I gather the Egyptians from the people whither they were scattered; and I will turn the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their origin; and they shall be there a lowly kingdom. It shall be the lowliest of the kingdoms, neither shall it any more lift itself up above the nations; and I will diminish them that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel bringing iniquity to remembrance, when they turn after them; and they shall know that I am the Lord God.'

Verse 21: "In that day will I cause a horn to shoot up unto the house of Israel, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord."

By the way, just another quote relevant to the present situation in Egypt, something I would not have quoted before February 2011:

Isaiah 19: verse 2:

"And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother and every one against his neighbor; city against city, and kingdom against kingdom.

Verses: 14-15:

"The Lord hath mingled a perverse spirit in the midst

thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do."

THE ARAB SPRING

Whereas, as I said earlier, I have been dreaming of writing this book for over twenty years, the events of the Arab Spring which began in February 2011 could not have been added to this book of mine had it not been written almost a year after the onset of this malady, misnamed the Arab Spring.

Has anything changed since the time of the Exodus approximately 3,500 years ago? It would seem not. And if we go back approximately 4,000 years, to the time of Joseph's servitude in Egypt we can see similarities in the character of the Egyptians to this day: Slavery, miscarriage of justice in Potiphar's house, then sitting in jail for a crime Joseph did not commit; and then the killing of Pharaoh's baker.

Even when Joseph "reached the top," his first remarks to his brothers when they came down to Egypt was: "You are spies seeking out the nakedness of the land (Egypt)." This paranoia is something that exists as a matter of fact in Egypt today. Egypt was always a relatively rich and blessed country surrounded by desert countries and always suspected strangers. This is called xenophobia.

After the death of Joseph, a new pharaoh "did not know Joseph," and decided to enslave the Israelites as well as other nations who were in servitude together with the Israelites.

Finally, after horrible bondage, the Israelites were expelled by a stubborn Pharaoh who needed ten plagues to afflict him and Egypt before releasing the Israelities.

After 3,500 years, modern Egyptian history shows

parallels. Egypt was colonized by the British when all of Africa was divided up by the European powers in the 19th century.

Together with the digging of the Suez Canal by the French and British, Egypt experienced a great prosperity because of the British administration of Egypt which encouraged many foreigners to move to Egypt from Greece, Italy, France and Britain. Many Jews also came to Egypt from Morocco, the Turkish Empire (of which Egypt had been a part) and even Russia.

Egypt was very cosmopolitan and was considered a "melting pot" of the Middle East. However, with the rise to power of Gamal Abdul Nasser on July 26th, 1952, a new policy was instituted which basically expelled virtually all the westerners back to their countries of origin.

And of course many Jews left Egypt around the time of the 1948 Israeli Independence War, then again during the Sinai Campaign in 1956, and finally, the last group which included my wife, Rachel, and her family during the years following the 1967 Six Day War.

By 1969, there were only about 200 Jews left in Egypt, most of them elderly and tolerated by the Egyptian government.

My wife taught me a Moslem motto when we first met on January 14th, 1970: "We kill the Jews on Saturday, and then we kill the Christians on Sunday." This was something my wife heard repeatedly during the first twenty years of her life in Egypt.

Now there are no more Jews in Egypt, and there are only the Egyptian Coptic Christians left to kill. When Rachel left Egypt in 1969, her Christian classmates and girlfriends were crying because they said to her: "Now that you Jews are gone, the Moslems will come after us."

Even though the Egyptian Coptic Christians, the original authentic residents of Egypt never had an easy time under Moslem rule, it took the so-called "Arab Spring" to show the world the writing on the wall regarding the genocide or ethnic-cleansing the Moslems would conduct against the "Sunday people."

To understand the Arab Spring, one must understand the Moslem Brotherhood and the even more fanatic Salafists competing with the Brotherhood for power. The Moslem Brotherhood was founded by Hasan al-Bana in 1929 with the intention of bringing fanatic Moslem rule to Egypt and overthrowing the dynasty "imposed by the British".

With the rise of Nazism in Germany in 1933, the Moslem Brotherhood was banned by the British, and this ban continued even after World War II by King Farouk.

When King Farouk was overthrown in a bloodless coup by Abdul Nasser and his fellow "Free Officers," the new regime continued the ban on the Moslem Brotherhood. It must be remembered that Nasser was backed extensively by the Soviets, who were anti-any-religion and this fit Nasser's agenda.

With the death of Nasser in 1970, Anwar Sadat, a former Nazi sympathizer, but whom then made peace with Israel in 1979, came to power, resulting in the legalizing of the Moslem Brotherhood. In 1981, Anwar Sadat was assassinated by these same Moslem Brothers whom he had just legalized for two reasons: Making peace with Israel and secondly for his policy of "Infitah" or opening up Egypt to the world.

Husni Mubarak then took over the reins of government and to his credit, continued the official policy of peace with Israel and infitah. Whereas Nasser lost Sinai to Israel twice in two disastrous wars, including the use and income of the Suez Canal which was now shut down because the Israelis

controlled one side of the Canal, Sadat restored Sinai to Egypt because of the Yom Kippur War, restored the oil of Sinai to the Egyptian economy and encouraged massive Western and especially US investments in Egypt. Even Israel invested in the Egyptian economy by establishing textile and other factories in partnership with the Egyptians and then a free-trade agreement with the US.

The problem with Mubarak, just as with Ben Ali in Tunisia, Ghaddafi in Libya, Saleh in Yemen was the propensity to line his pockets inordinately with commissions or payoffs commonly known as corruption! Partners to this corruption were businessmen and the military. Meanwhile, after the assassination of Sadat, the Mubarak regime banned the Moslem Brotherhood again.

In Egypt's elections four years ago, the Moslem Brotherhood did not run a list of candidates, but 20% of the candidates elected were members of the Moslem Brotherhood who ran as "Independents."

The Mubarak regime was criticized for stuffing the ballots. The Moslem Brotherhood claimed (probably correctly so) that had the elections been fair, they could have gotten even then 40% of the vote, something born out by the recent elections in November 2011. The results of the election were as follows: The Moslem Brotherhood got 40%, the even more fanatic Moslems known as Salafists got 35% and the remainder pretty much was gained by liberals and secular Egyptians.

At this point, it is important to stress an important sociological development: Food kitchens. The Moslem propensity to have large impoverished families was encouraged by the Islamic organizations. The mosques would provide free food to all who would come to the mosques. For the government, or so it thought, this was a good solution

because the government could now unload the problem of feeding the people to NGO's supported financially by Saudi Arabia.

It was in this manner that the Hamas supplanted the Fatah/ PLO in Gaza and the Turkish Welfare Party led by Erdogan did the same thing over a period of more than twenty years. This led to the Islamization of Turkey and the replacing of a secular leadership and society by an Islamic leadership and Sharia law.

This helps to explain how 75% of the Egyptian vote went Islamic, and without going too deeply into Islam, and how democracy cannot fare well in an Islamic society.

In fact, regarding democracy in the Arab world, my wife, Rachel, a monitor for Israel's Kol Israel Radio once picked up an Arabic broadcast from Saudi Arabia in which the man speaking said: "Democracy in Islam? Over our dead bodies!"

So the process of decades of the Egyptian government not caring for the people of Egypt, but passing this off to the Islamic NGO's helped the Moslem parties to grow in such a manner that corrupt dictators and elites did not stand a chance in the recent elections in November 2011.

If the Moslem approach is: "Kill the Jews on Saturday and Kill the Christians on Sunday" and there are no more Jews, just Christians, then it is the beginning of the end for the Christians in Egypt.

The Christians now have one of three options: Convert to Islam, die or flee to another country. I predict that the vast majority of the Egypt's 10 million Christians will end up leaving Egypt for Western Christian countries and Egypt will become a homogeneous Moslem country.

What is the result of a homogeneous Moslem country that kills and persecutes its Christians? No international corporation will invest its money in such a country nor send

representatives who will be threatened with death by these fanatic Moslem parties.

Having said this, Ezekiel 29 makes all the sense in the world now. Egypt will be a desolation because the Egyptians cleansed Egypt of its foreigners, Jews and Christians. The Egyptians in turn will starve and flee to the West as well where "the grass is greener on the other side." The same will happen I believe to the other Moslem countries, especially Syria, Iraq and Lebanon which have the last sizeable Christian communities threatened by the rise of the Moslem Brotherhood.

Under Islam, Egypt and these other countries basically "self-destruct." And I believe this self-destruction will eventually reach Jordan as well as Saudi Arabia, two countries "too close" to Israel for comfort.

Now we will move forward in the travels of the Israelites and piece together more evidence from the Torah and Prophets proving exactly where Midian is.

Chapter IV

Fourth, Fifth, And Sixth Weekly Readings Of The Book Of Exodus

Beshalach (When Pharaoh Let The People Go)
Yithro (Jethro, Ten Commandments)
Mishpatim (Civil Legislation)

It is not my purpose to presume the ability to interpret the entire Torah with all the laws, statutes and moral ethics therein as part of this book. So I will merely stress those verses and subjects relevant to Jethro and proving that the Israelites wandered in the Arabian Desert for forty years. This would probably include areas to the west of the Jordan River all the way to what is today Iraq (Basra), down along the Arabian coast to Oman and westward to Yemen. But my contention is that Mt. Sinai/ Mt. Horeb is located in northwestern Arabia today about 200 miles south southeast from Eilat/Aqaba and not at all relatively far from the city and airport of Tabuk, which in itself is critically strategic for

Israel in the future.

BESHALACH (WHEN PHARAOH LET THE PEOPLE GO)

This weekly reading the fourth out of eleven in the Book of Exodus is rich in narrative with one of the greatest almost unexplainable miracles in human history, the crossing of the Red Sea from Sinai into the Arabian Desert.

There are a number of theories as to where this took place, but in my opinion, the first thing we must debunk is that the Sinai Peninsula was the geographic area in which the Israelites spent their forty years in the desert. This would have been impossible because the Sinai Peninsula was an integral part of Pharaoh's Egypt and indeed the Egyptians maintained garrisons there. This is historic fact. Sinai is also too small to provide room, food, and drink for a population which included 600,000 men alone without counting women and children.

For better or worse, I am basing my views on information others have provided including the findings of chariot wheels and human bones near the chariots at what today would be the crossing area between Nueiba in Sinai and the Saudi coast as well. There are or were purportedly pillars (columns) set up by King Solomon to denote the actual crossing points. This has been removed by the Egyptians and Saudis.

And so, again, I will merely quote those passages that refer to the flight of the Israelites, Pharaoh's pursuit and the drowning of the 600 charioteers in the Red Sea.

CHAPTER XIII: Verses 17-22:

"And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said: 'Lest peradventure the people repent when they see war, and they

return to Egypt.'

"But God led the people about, by the way of the wilderness by the Red Sea (through the narrow ravines leading to Nueiba in Sinai on the Red Sea shore); and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying: 'God will surely remember you; and ye shall carry up my bones hence with you.'

"And they took their journey from Succoth, and encamped in Etham, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night; the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

CHAPTER XIV: Verses 1-9:

"And the Lord spoke unto Moses, saying: 'Speak unto the children of Israel that they turn back and encamp before Pi'hahiroth, between Migdol and the sea before Baal-zephon, over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel: They are entangled in the land. The wilderness hath shut them in. And I will harden Pharaoh's heart, and he shall follow after them, and I will get Me honor upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the Lord.' And they did so. And it was told the king of Egypt that the people were fled; and heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us?' And he made ready his chariots, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And the Lord hardened the heart of

Pharaoh, king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.'"

The next verses describe the lack of faith of the Israelites in Moses, something that will repeat itself many times throughout their forty years of wandering in the desert.

Finally, God commands Moses to lift his staff in the air, and the Israelites to start approaching the waters, which are parted by strong east winds splitting the waters.

Anyone who has read the text of the crossing of the Red Sea or has seen the various versions of the Hollywood movies on this subject knows how unbelievable this must have been. And, of course, tragically for the Egyptians, they all drown in the Red Sea.

In an interesting side note, there is a religious debate in Israel today regarding the attempts by the ultra-Orthodox to segregate women from men as in the Middle Ages or in certain parts of the Moslem world today, but the more liberal elements in Judaism cite Chapter XV: verse 20 to refute the ultra-orthodox position: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam sang unto them:

Sing ye to the Lord, for He is highly exalted:
The horse and his rider hath He thrown into the sea.'

Verses 22-27:

"And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah. And the people murmured against Moses, saying: 'What shall we drink?" And he cried unto the Lord; and the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet. There He made for them a

statute and an ordinance, and there He proved them; and he said: 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to his commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee.'

"And they came to Elim, where were twelve springs of water, and three score and ten palm trees; and they encamped there by the waters."

CHAPTER XVI:

Here we see the third time the Children of Israel complain to Moses. First it was prior to the crossing of the Red Sea, then when they were thirsting in the desert and wanting water, and now here in these verses, they hunger for food.

It is here that we see God manifest Himself with the giving of the "manna from heaven," which was basically what the Israelites were going to be eating for the next forty years in the desert till they reached the land of Canaan. Here we see another miracle of God: Feeding millions of people in the desert for forty years where there was no food.

Verses 1-3:

"And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; and the children of Israel said unto them: 'Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth in this wilderness, to kill this whole assembly with hunger.'"

CHAPTER XVII: MOSES STRIKES THE ROCK AND WATER POURS OUT

Verses 1-7:

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, by their stages, according to the commandment of the Lord, and encamped in Rephidim; and there was no water for the people to drink. Wherefore the people strove with Moses, and said: 'Give us water that we may drink.' And Moses said unto them: 'Why strive ye with me? Wherefore do ye try the Lord?' And the people thirsted there for water; and the people murmured (a fourth time) against Moses, and said: 'Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?' And Moses cried unto the Lord, saying: 'What shall I do unto this people? They are almost ready to stone me.' And the Lord said unto Moses: 'Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink.' And Moses did so in the sight of the elders of Israel. And the name of the place was called Massah and Meribah because of the striving of the children of Israel, and because they tried the Lord, saying: 'Is the Lord among us, or not?'"

THE BATTLE WITH AMALEK

Verses 8-16:

"Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua: 'Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand.' So Joshua did as Moses had said to him, and fought with Amalek; and Moses,

Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

"AND THE LORD SAID UNTO MOSES: 'WRITE THIS FOR A MEMORIAL IN THE BOOK, AND REHEARSE IT IN THE EARS OF JOSHUA: FOR I WILL UTTERLY BLOT OUT THE REMEMBRANCE OF AMALEK FROM UNDER HEAVEN.' AND MOSES BUILT AN ALTAR, AND CALLED THE NAME OF IT ADONAI-NISSI. AND HE SAID 'THE HAND UPON THE THRONE OF THE LORD: THE LORD WILL HAVE WAR WITH AMALEK FROM GENERATION TO GENERATION."

It must be remembered that Amalek was a descendant of Esau, and therefore our kin, but whose animosity to the Israelites was immeasurable. The name of Amalek, the eternal enemy, will be repeated a number of times throughout the Tanakh (Old Testament).

Another lesson from the battle with Amalek is that though it is true that God has promised Israel the victory, that victory is conditional on our "doing our best, and the Lord will do the rest." We cannot just sit back and wait for God to do everything for us. In this battle, we see that when Moses would raise his hands up bearing the rod with which he performed his miracles in Egypt, Israel would prevail, but when Moses became tired and lowered his hands, Amalek prevailed. So Aaron and Hur, brought a boulder for Moses to sit on and they both grabbed ahold of Moses' arms and

kept the arms raised until Israel had completely prevailed over Amalek. The lesson to be learned here, is that we see very often, Jews and Christians relying on God for miracles when the solution to a great extent is in our hands to defeat the evil enemy.

During the Holocaust, there were many Jews who died saying: "The Germans would never do such a thing. God will save us!" In this manner, six million Jews and seven million Christians died in the concentration camps.

Today, I am working to form a Judeo-Christian alliance in Israel to defend Israel from Islam, and yet there are many Jews who take me to task for having anything to do with the Christians who perhaps to some extent were not allies, but were enemies for centuries. But today, we must do our best, and the Lord will do the rest. I believe, that doing our best means having the Christians as our allies. If we don't have the Christians as our allies, then our only ally is God. But the track record of that kind of thinking was the Holocaust and the deaths of six million Jews. I swear I will never sit back and foolishly believe that we Jews can defeat Islam all by ourselves. Since the Christians will also be targeted with death by the Moslems, at least the Christians and some Jews understand we are in the same boat.

If we raise both arms to the heavens, like Moses did, we shall be victorious against Islam. One arm will be the Jewish arm. The other arm will be the Christian arm.

HAFTORAH OR WEEKLY SELECTION FROM THE PROPHETS

PARALLELS TO THE TORAH READING:

JUDGES IV, 4-V, 31

THE PROPHETESS DEBORAH AND THE DEFEAT OF THE CANAANITES

Here we see a parallel battle between the Israelites and the Canaanites during the time of the Judges. In this case, it is a woman judge: Deborah. (Again this is a challenge offered up against ultra-orthodox Judaism when women are put down as inferior to men or are supposed to be hidden away from sight and sound.)

Instead of Amalek waging battle against us in Arabia, it is Sisera the captain of Yavin's army waging battle at the Kishon brook near what is today Haifa.

As in the case of the defeat of Pharaoh's cavalry in the Red Sea, here, too, a song of Deborah appears praising God in the victory over Sisera.

Summarizing the battle, Barak ben Abinoam goes into battle with Deborah at his side, and in the thick of battle, the Canaanite chariots get stuck in the mud (also reminiscent of Pharaoh's charioteers in the Red Sea) and then the enemy general Sisera flees on foot from the scene of the battle and seeks shelter in the tent of Ya'el, a Kenite (non-Jewish) woman.

Ya'el who was not even an Israelite, betrays Sisera by pretending to hide him, but then puts him to sleep by having him drink a pitcher of milk, and then while he is sleeping, drives a tent peg through his temple, killing him.

In Deborah's song of praise after the battle, Ya'el the non-Jewish woman is praised for doing more for the Israelites than the Israelites of Meroz who lived near the battle but did not "report for duty". According to Judges I, 16, Jethro, the father-in-law of Moses, belonged to the Kenites, who must originally have formed part of the Midianites.

It is my belief that Ya'el who lived in the Jezreel Valley in the north of Israel, must have had some blood relationship to the descendants of Jethro who, according to Josephus, were given an inheritance in the land with the Israelite twelve

tribes. Perhaps she was a predecessor of the Druze people who also live in the north of Israel?

WEEKLY READING OF JETHRO AND THE TEN COMMANDMENTS

Jethro, the greatest prophet according to the Druze people who, of course, are distant cousins of the Jews through Midian, Abraham's son with Ketura, was the father-in-law of Moses.

Jethro, the high priest of Midian was probably a very senior personality in the world of Arabia at that time, just as Pharaoh was in Egypt. Pharaoh represented the triangular or pyramid system of Egypt while Jethro represented the square or cubic system, a rival ideological system "just across the pond" (Red Sea).

According to the most established tradition in Judaism, Moses spent forty years living with Jethro in Midian (Medina) and probably participated in many pilgrimages to the Black Stone known today as the Ka'abah. When Moses says to Pharaoh, "Let my people go so that they may go around in circles in the desert," I believe Moses was referring to the Ka'abah which is about a three day walk in the desert from Medina. We must remember that there was no city of Mecca in those days, just a black stone which, according to Moslem tradition was built by Abraham and Ishmael. Some sources say the Ka'abah was supernaturally placed there either by God or some UFO, since it is clearly not indigenous to that area. But the Haj of today includes circling the black stone seven times.

Jews wrap the phylacteries, which are in the image of the Ka'abah seven times around their forearm. In every phylactery we find two quotes from Exodus 13 about the phylacteries embedded in pouches. We also find quotes from

Deuteronomy 6 and 11 referring to these phylacteries.

My wife, Rachel, a monitor in the Arabic language for Kol Israel, watches and listens to the broadcasts of Saudi Arabia and Al-Jazeera (Qatar) and very often, religious leaders of Islam all say that Moses, Aaron and Jethro were all there at the Ka'abah thousands of years ago.

When God spoke to Moses at the Burning Bush and commanded Moses at age 80 to return to Egypt to confront Pharaoh, and deliver the children of Israel from bondage, Moses provided signs for Pharaoh, the Israelite leadership and even to the common Israelite slaves. This sign was the phylacteries, which I believe was in the image of the Ka'abah which was a rival potential holy place or site of pilgrimage for the Israelites to "aim" for when leaving Egypt. The phylacteries served as a gyroscope on the forehead of each man and a sign between the eyes.

In Arabic, there is a popular expression: "Al a-Rasi, wa al a-eini" which means on my head and between my eyes as a sign of pleasure in serving either God or a fellow human being. Moslem men have a dark blotch or spot on their forehead signaling reverence or piety in the Moslem world. Could this also not be a sign like the phylacteries.

So I believe Jethro was like a teacher or mentor for Moses, and God used Jethro as a proto-type religious leader to get the not so sophisticated Israelite slaves out of Egypt and bring them to what is today Arabia. There was no Islam at the time, and even though the Ka'abah was a pagan symbol, prior to the giving of the Ten Commandments and the Torah at Mt. Sinai, that pagan sacred place in Arabia was the refuge for the Israelite slaves fleeing Pharaoh, and "Papa Jethro" was waiting for us.

The giving of the Torah at Mt. Sinai or Mt. Horeb took place a few hundred miles to the north of Mecca and Medina,

so God redirected the children of Israel to Mt. Horeb for a "new" holy place that would eventually replace Mecca and Medina/Midian, which represented pagan prototype holy places.

Interestingly, Jethro is always highly spoken of in the Torah. There is never a bad word about him, even though he was the high priest of a pagan system and location.

CHAPTER XVIII: Verses 1-12:

"Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people, how that the Lord had brought Israel out of Egypt. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, and her two sons; of whom the name of the one was Gershom; for he said: 'I have seen a stranger in a strange land'; and the name of the other was Eliezer: 'for the God of my father was my help, and delivered me from the sword of Pharaoh.'

"And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness where he was encamped, at the mount of God; and he said unto Moses: 'I thy father-in-law Jethro am coming unto thee, and thy wife, and her two sons with her.' And Moses went out to meet his father-in-law, and bowed down and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, in that He had delivered them out of the hand of the Egyptians.

"And Jethro said: 'Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from

under the hand of the Egyptians. NOW I KNOW THAT THE LORD IS GREATER THAN ALL GODS; YEA, FOR THAT THEY DEALT PROUDLY WITH THEM.'

"And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel to eat bread with Moses' father-in-law before God."

After this, it was Jethro, who instructed Moses to establish a decentralized judicial system in which Moses was to "provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens." Moses was to delegate responsibility for judging the people to others, because Moses alone simply could not be a one man court for the entire nation.

Verse 27: "And Moses let his father-in-law depart; and he went his way into his own land. (Midian/Medina. Mt. Sinai is due north of Medina)."

YE SHALL BE UNTO ME A KINGDOM OF PRIESTS, AND A HOLY NATION.

In the Book of Genesis, and in the Book of Exodus up to this point, God's covenant is with Abraham, Isaac, Jacob, Joseph and Moses. Chapter XIX signals the beginning of an official covenant with a people. The children of Israel are no longer just a family or tribe, but are now a people. This covenant between God and the children of Israel is a contract. The Israelites have a special relationship with God as being the first and only people to have such a relationship. All the rest of the people in the world at this time were pagans. But this relationship has obligations and is dependent on the Israelites fulfilling the conditions of this "contract" known as the Torah.

CHAPTER XIX: Verses 1-25:

"In the third month after the children of Israel were gone

forth out of the land of Egypt, the same day came they in the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying: 'Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. Now therefore, IF YE WILL HEARKEN UNTO MY VOICE INDEED, AND KEEP MY COVENANT, THEN YE SHALL BE MINE OWN TREASURE FROM AMONG ALL THE PEOPLES; FOR ALL THE EARTH IS MINE; AND YE SHALL BE UNTO ME A KINGDOM OF PRIESTS, AND A HOLY NATION. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the leaders of the people, and set before them all these words which the Lord commanded him. And all the people answered together and said: 'ALL THAT THE LORD HATH SPOKEN WE WILL DO.' And Moses reported the words of the people unto the Lord."

The following verses describe the conditions at Mt. Sinai that it was a smoking mountain (probably volcanic in nature) with thunder and lightning and clouds and the earth trembled (probably seismic quakes connected with the phenomenon of volcanoes.) This is also a reason to believe that Mt. Sinai is in northwestern Arabia because the "conventional" Mt. Sinai in the Sinai Peninsula of Egypt is white rock in color, and definitely not volcanic, whereas the real Mt. Sinai in northwestern Arabia is part of a ridge of dormant (not extinct) volcanoes all along the Syrian-Ethiopian tectonic rift. Jebel al-Lawz the Arabic name for Mt. Sinai in Arabia

is dark colored rock.

We also see the thrice repeated: "Three days" that Moses said to Pharaoh, and also that the children of Israel should abstain from sexual relations during this holy time.

THE TEN COMMANDMENTS

CHAPTER XX is entirely devoted to the Ten Commandments and what now becomes the beginning of the Jewish faith.

"And God spoke all these words, saying:

'I AM THE LORD THY GOD

I AM THE LORD THY GOD, WHO BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE A GRAVEN IMAGE NOR ANY MANNER OF LIKENESS OF ANYTHING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN UNTO THEM, NOR SERVE THEM; FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE FOURTH GENERATION OF THEM THAT HATE ME; AND SHOWING MERCY UNTO THE THOUSANDTH GENERATION OF THEM THAT LOVE ME AND KEEP MY COMMANDMENTS.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; FOR THE LORD WILL NOT

HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOR, AND DO ALL THY WORK; BUT THE SEVENTH DAY IS A SABBATH UNTO THE LORD THY GOD. IN IT THOU SHALT NOT DO ANY MANNER OF WORK, THOU, NOR THY SON, NOR THY DAUGHTER, NOR THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES; FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IS IN THEM IS, AND RESTED ON THE SEVENTH DAY; WHEREFORE THE LORD BLESSED THE SABBATH DAY, ANDS HALLOWED IT.

HONOR THY FATHER AND MOTHER, THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

THOU SHALT NOT MURDER.

THOU SHALT NOT COMMIT ADULTERY.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE.

THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S.'"

These most famous Ten Commandments are only 10 out of 613 commandments in the Torah. They, together with the rabbinic ordinances that came later are today the basis of human civilization. Where one does not find these commandments observed, one finds anarchy and destruction.

At the beginning of Chapter II, I discuss a quote from Nechamah Leibovitch's book with the interpretations and commentaries of the Book of Exodus, which was taken from Howard Fast's "My Glorious Brothers."

This quote, referring to a Roman Senator, who said that Rome could never countenance any kind of an alliance with Hasmonean Judea because of the Jewish opposition of slavery, was considered a threat to Rome. Whereas Rome had 28 slaves per freed man, the Jews had one slave per 28 free men. If Roman "Western" civilization was based on slavery, the Jewish abhorrence of slavery would undermine "everything that made Rome great."

Similarly, we see in the Ten Commandments some more dangerously threatening ideas that Rome would eventually not be able to tolerate.

If the first commandment of the Ten Commandments spoke of the God of Abraham, Isaac and Jacob, an invisible God being the only God, and this God was an invisible God, this was beyond the comprehension of the Romans and Greeks.

If the second commandment was that there would be no other gods other than the Jewish God, this, too, was a threat. And, of course, the commandment not to make or worship idols, whether they are made of gold, silver, wood or stone, was also a subversive idea for the Roman establishment.

The fourth commandment, keeping the Sabbath, was also a subversive idea, because nowhere in history did anyone ever consider not working the full seven days of the week!

It is at this point I would like to take the liberty of quoting from the book of Professor Menahem Stern: Greek and Latin Authors on Jews and Judaism. The quotes I will use show some of the reactions by the Greeks and Romans to these Jewish laws and ideas.

The following are some quotes from Menahem Stern's book:

AGATHARCHIDES OF CNIDUS
Second Century B.C.E.

Pages 104-109:

A historian and scholar of the Middle Hellenistic age, Agatharchides was a native of Cnidus, who stayed in Alexandria for some time during the reigns of Ptolemy VI Philometor and Ptolemy Physcon. He is quoted by Josephus.

(209) "The people known as the Jews, who inhabit the most strongly fortified of cities, called by the native Jerusalem, have a custom of abstaining from work every seventh day; on those occasions they neither bear arms nor take any agricultural operations in hand, nor engage in any other form of public service, but pray with outstretched hands in the temples until the evening. (210) Consequently, because the inhabitants, instead of protecting their city, persevered in their folly, Ptolemy, son of Lagus, was allowed to enter with his army; the country was thus given over to a cruel master, and the defect of a practice enjoined by law was exposed. (211) That experience has taught the whole world, except that nation, the lesson not to resort to dreams and traditional fancies about the law, until the difficulties are such as to baffle human reason." (trans. H. St. J. Thackeray, LCL)

Agatharchides' remarks on the strict observance of the Sabbath by the Jews are corroborated by I Maccabees ii: 32ff., where we read that a multitude of Hasidim, who refrained from defending themselves on the Sabbath, were slaughtered by the soldiers of Antiochus on the holy day. The Jews began to defend themselves on the Sabbath only at the instigation of Mattathias the Hasmonean.

POSIDONIUS
c. 135-51 B.C.E.?

Josephus quotes Posidonius as saying: "I am no less amazed at the proceedings of the authors who supplied him with his materials, I mean Posidonius and Apollonius Molon. On the one hand they charge us with not worshipping the same gods as other people; on the other, they tell lies and invent absurd calumnies about our temple…

VARRO
116-27 B.C.E.

In the few passages that illustrate Varro's views on the Jewish religion, the greatest scholar of republican Rome and the forerunner of the Augustan religious restoration is most sympathetic toward the Jews.

Varro identifies the Jewish God with Jupiter. He also adduces that the Jewish form of divine worship, because of its opposition to cultic images, is an example of a pure and useful worship and one that resembles the original cult of old Rome in this respect.

In his censure of the cult of images Varro follows a long tradition of Greek philosophical thought. His specific argument that images, namely, that image worship detracts from the fear of the gods, has no parallel in these writers.

According to Varro, for more than one hundred and seventy years the ancient Romans worshipped the gods without an image. "If this usage had continued to our own day," he says, "our worship of the gods would be more devout." (Page 209 – Stern).

STRABO OF AMASEIA
64 B.C.E. to the twenties of the first century C.E.

Chance ordained that one of the most circumstantial surveys of the country and religion of the Jews that has come down to us in Greek and Latin literature is contained in the Geographica of Strabo.

(35) Moses, namely, was one of the Egyptian priests, and held a part of Lower Egypt, as it is called, but he went away from there to Judea, since he was displeased with the state of affairs there, and was accompanied by many people who worshipped the Divine Being. For he said, and taught, that the Egyptians were mistaken in representing the Divine Being by the images of beasts and cattle, as were also the Libyans; and that the Greeks were also wrong in modeling gods in human form; for, according to him, God is the one thing alone that encompasses us all and encompasses land and sea – the thing which we call heaven, or universe, or the nature of all that exists. What man, then, if he has sense, could be bold enough to fabricate an image of God resembling any creature amongst us? Nay, people should leave off all image-carving, and, setting apart a sacred precinct and a worthy sanctuary, should worship God without an image… (trans. H.O. Jones, LCL)

LIVY
59 B.C.E TO 17 C.E.

And Judea given over to the worship of an unknown God. Livy on the Jews: "They do not state to which deity pertains the temple at Jerusalem, nor is any image found there, since they do not think the God partakes of any figure."

SENECA THE PHILOSOPHER
The end of the first century B.C.E. to 65 C.E.

Seneca was the first Latin writer to give vent to deliberate animad-versions on the Jewish religion and its impact on Roman society.

"Along with other superstitions of the civil theology Seneca also censures the sacred institutions of the Jews, especially the Sabbath. He declares that their practice is inexpedient, because by introducing one day of rest in every seven they lose in idleness almost a seventh of their life, and by failing to act in times of urgency they often suffer loss… But when speaking of the Jews he says: "Meanwhile the customs of this accursed race have gained such influence that they are now received throughout all the world. The vanquished have given laws to their victors."

TACITUS
c. 56 C.E. – 120 C.E.

Tacitus' account, written in the first decade of the second century C.E., reflects the feelings of influential circles of Roman society in the age following the destruction of the Temple, when Judaism nevertheless still constituted an important and militant factor in the Mediterranean world.

Significant for Tacitus, as well as for Seneca and Juvenal, is the success of the Jewish proselytizing movement, which he considers a menace to the structure of Roman society. It is the danger inherent in Judaism to this society that colors his attitude rather than any political or military consequences for the Roman Empire that might be caused by other forms of Jewish activity.

Volume II: Page 25 (Menahem Stern) (4:1) To establish his influence over this people for all time, Moses introduced

new religious practices, quite opposed to those of all other religions. The Jews regard as profane all that we hold sacred; on the other hand, they permit all that we abhor…

By frequent fasts even now they bear witness to the long hunger with which they were once distressed, and the unleavened Jewish bread is still employed in memory of the haste with which they seized the grain. They say that they first chose to rest on the seventh day because that day ended their toils; but after a time they were led by the charms of indolence to give over the seventh year as well to inactivity. (Shmita)….

(4) The Egyptians worship many animals and monstrous images; the Jews conceive of one god only and that with the mind only: they regard as impious those who make from perishable materials representations of gods in man's image; that supreme and eternal being is to them incapable of representation and without end. Therefore they set up no statues in their cities, still less in their temples; this flattery is not paid their kings nor this honor given to the Caesars.

JUVENAL
c.60 – 130 C.E.

Criticism of the intrusion of foreign elements into the capital of imperial Rome is frequently expressed by its greatest satirist; for Juvenal, Rome was fast deteriorating into a Greek city, and even worse, an oriental Greek city. The Tiber, as he ironically remarks, was in danger of being engulfed by the Orontes.

Two main aspects of the contemporary position of Jews and Judaism emerge from Juvenal's allusions to the Jews of Rome. One was the spread of Judaism there, which gradually won over whole families. From among the specifically Jewish customs Juvenal singles out observance of the Sabbath,

which was the first to gain ground among non-Jews. He also refers to the abstention of Jews from pork, and finally to their practice of circumcision. Juvenal saw conversion to Judaism mainly as the flouting of the laws of Rome aimed at the complete subjugation of its followers to the Jewish law as handed down in the secret volume of Moses.

(301) Some who have had a father who reveres the Sabbath, worship nothing but the clouds, and the divinity of the heavens, and see no difference between eating swine's flesh, from which their father abstained, and that of man; and in time they take to circumcision. Having been wont to flout the laws of Rome, they learn and practice and revere the Jewish law, and all that Moses handed down in his secret tome, forbidding to point out the way to any not worshipping the same rites, and conducting none but the circumcised to the desired fountain. For all which the father was to blame, who gave up every seventh day to idleness, keeping it apart from all the concerns.

(trans. G.G. Ramsay, LCL)

Why does God command the Jews to keep the Sabbath holy as a day of rest?

If you restrain, because of the Sabbath, your feet, refrain from accomplishing your own needs on My holy day; if you proclaim the Sabbath, 'a delight', the holy one of the Lord 'honored one,' and you honor it by not doing your own ways, from seeking your needs or discussing the forbidden. Then you shall be granted pleasure with the Lord and I shall mount you astride the heights of the world, and provide you the heritage of your forefather Jacob – for the mouth of the Lord has spoken. (Isaiah 58)

And the Children of Israel observed the Sabbath, to make the Sabbath for their generations an eternal covenant. Between Me and the Children of Israel it is a sign forever

that in six days did the Lord make the heaven and earth, and on the seventh day He rested and was refreshed (Exodus 31).

Always remember the Sabbath day to hallow it. For six days you may labor and do all your work. But the seventh day is the Sabbath for the Lord, your God; you may do no work – you, your son and your daughter, your slave and your maidservant, your animal, and the stranger who is in your gates. For in six days did the Lord make the heaven and the earth, the sea and all that is in them and He rested on the seventh day.

(Exodus 20)

The above three paragraphs are from the Saturday Kiddush or repast immediately after the morning prayers.

Below is the Friday night Kiddush:

Blessed are you, Lord our God, King of the Universe, Who sanctified us with His commandments, took pleasure in us, and with love and favor gave us His holy Sabbath as a heritage, a remembrance of creation. For that day is the prologue to the holy convocations, a memorial of the Exodus from Egypt. For us did you choose and us did You sanctify from all the nations. And Your holy Sabbath, with love and favor did you give us as a heritage. Blessed are You, Lord our God, Who sanctifies the Sabbath.

God took us out of slavery in Egypt and gave us the Sabbath day as His gift to the Jews to show that we are no longer slaves in the Land of Egypt. Slaves have no day of rest in the pagan world. And if God rested on the seventh day after six days of creation, who are we not to?

Concluding Chapter XX: Verses 15-23:

"And all the people perceived the thundering, and the lightning, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. And they said unto Moses: 'Speak thou with

us, and we will hear; but let not God speak with us, lest we die.' And Moses said unto the people: 'Fear not; for God is come to test you, and that His fear may be before you that ye sin not.' And the people stood afar off; but Moses drew near unto the thick darkness where God was.

"And the Lord said unto Moses: Thus shall you say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven. Ye shall not make with Me – gods of silver, or gods of gold, ye shall not make unto you.

"An altar of earth thou shall make unto Me and shall sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thy oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

"And if thou make Me an altar of stone, thou shall not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it. (God's abhorrence of iron implements – because they are implements of death.)

"Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon. (Emphasis on modesty and holiness)"

WEEKLY READING OF MISHPATIM (CIVIL LEGISLATION)

CHAPTER XXI: Verses 1-11:

SLAVERY

"Now these are the ordinances which thou shall set before them. If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he comes in by himself, he shall go out by himself; if he be married, then his wife shall go out with him. If his master give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's and he shall go

out by himself. But if the servant shall plainly say: I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto God, and shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever.

And if a man sells his daughter to be a maid-servant, she shall not go out as the men-servants do. If she pleases not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people he shall have no power, seeing he hath dealt deceitfully with her. And if he espouses her unto his son, he shall deal with her after the manner of daughters. If he takes him another wife, her food, her raiment, and her conjugal rights, shall he not diminish. And if he does not these three unto her, then shall she go out for nothing, without money."

Even though slavery was only abolished in the western world with US President Abraham Lincoln's Emancipation Declaration in 1863, the world 2,000 years ago had slavery in every country and every system.

We see slavery here in the Torah, the Prophets and in the Writings. Slavery appears in the Christian New Testament, and of course, we see it in ancient Greece, Rome and Egypt. Of course it existed throughout Africa and Arabia as well.

Today, there is still slavery and the cruel inhuman treatment of slaves throughout the Islamic world.

But in ancient times, no doubt the Jewish-Torah system was the most humane and considerate. Even slaves had to rest on the Sabbath if they were part of Jewish households. And as I have shown a number of times, the Romans did not like this humane Jewish approach.

The following are a collection of different laws God gave the Jews. I will not deal with them because it is not the purpose of this book, except in those instances relevant to

the subject of Mecca, Medina, Midian and Islam vs. Western Civilization.

Laws concerning murder: verses 12-14.

Crimes against parents; kidnapping 15-17

Personal injuries: 18-27.

"Personal injuries" does include a parallel to Hammurabi's code: An eye for an eye, a tooth for a tooth. But these laws were modified later by the rabbis.

Injuries caused by a beast: 28-32.

Offences against property: XXI, 33 –XXII, 14.

Moral offences: XXII, 15-XXIII, 9

Verses 17-30:

"Thou shall not suffer a sorceress to live." Not because there was any reality in witchcraft, but because it was a negation of the unity of God and an abominable form of idolatry. It is noteworthy that the Septuagint translates the Hebrew word for sorceress by "poisoner." Ancient witchcraft was steeped in crime and immorality; and it debased the populace by hideous practices and superstitions, hence the place of this command in this chapter. It is preceded by provisions against sexual license and followed by condemnation of unnatural vice and idolatry (Hertz).

These were the systems the Israelites left in Egypt and then encountered in Arabia and Canaan during their travels. God was trying to prepare the Israelites to live according to His "holy system." We shall see this many times in the following readings. The incident in which Pinhas (Phineas) skewers Zimri and Cozbi while they were having sex in front of the tent of the meeting is a prime example.

"Whosoever lies with a beast shall surely be put to death." The Islamic world, infamous for its treatment of women by secluding them completely from men who are not their husbands or immediate family members causes

many Moslem men to lie with animals for sexual release because the women are "off-limits." U.S. soldiers returning from Afghanistan have told me that with night-vision lenses, they could watch as Afghan Moslems had sex with donkeys and other animals in the darkness of night. And so it was an accepted act by the pagan nations the Israelites encountered during their travels and sojourn in the lands of Egypt, Arabia and Canaan.

"He that sacrifices unto the gods, save unto the Lord only, shall be utterly destroyed."

Islamic Halal foods are sacrificed to Allah, a god other than the God of Abraham, Isaac and Jacob, and therefore are an abomination if eaten by Jews or Christians. (The corresponding texts for Christians in the New Testament are Acts XV and XXI.)

"And a stranger shall thou not wrong, neither shall thou oppress him; for ye were strangers in the land of Egypt." This is parallel to the stranger in the gates of Israel not being forced to work on the Sabbath unless absolutely necessary.

"Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise – for if they cry at all unto Me, I will surely hear their cry – My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

Israel has always been known for its humaneness because of the above law. I believe it is fair to say that the modern-day Christian world has adopted this Jewish law as well.

"Thou shall not revile God, nor curse a ruler of thy people." (The parallel text for the Christians in the New Testament is: Give unto the Lord that which is the Lord's and give unto Caesar, that which is Caesar's.)

"And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall

cast it to the dogs." (Parallel text in the NT: Do not eat blood and do not eat strangled: Acts XV and XXI).

CHAPTER XXIII: Verse 1:

"Thou shall not utter a false report; put not thy hand with the wicked to be an unrighteous witness."

Allah, the god of Islam is called "AL-MACKER" or the greatest of all the liars and deceivers. In Christian terminology, this means Satan, Lucifer or the Devil. And Allah is the role model for Moslems. It is considered a virtue to lie to the infidel, but unfortunately the Moslems then also end up lying to each other.

"Thou shall not follow a multitude to do evil; neither shall thou bear witness in a cause to turn aside after a multitude to pervert justice; neither shall thou favor a poor man in his cause."

"And thou shall take no bribe; for a bribe blinds them that have sight, and perverts the words of the righteous."

Bribery is an international occurrence but especially so in the Islamic world. In today's Western supposedly Christian world, the leadership is very often bribed by the Islamic countries to turn against Israel, the Jews, the Blacks in Africa as well as other ethnic groups being oppressed or obliterated by the Moslems.

"And a stranger shall thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

"And six years thou shall sow thy land, and gather in the increase thereof; but the seventh year thou shall let it rest and lay fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shall deal with thy vineyard, and with thy oliveyard."

We reviewed this from the Roman and Greek authors criticizing the Israelites for this practice calling it indolence.

"Six days thou shall do thy work, but on the seventh day, thou shall rest; that thy ox and thy ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed."

The Sabbath is for Jew and non-Jew alike. Thus the Romans saw this as a threat to their system.

"And in all things that I have said unto you take ye heed; and make no mention of the name of other gods, neither let it be heard out of thy mouth."

Allah Al-Ilahi, the moon-god, war-god and sword-god, the god of Ishmael is another god out to replace the God of Abraham, Isaac and Jacob. God warns us not to serve other gods.

Verses 14-19: deal with the three annual pilgrimage feasts as well as additional commandments involving sacrifices and not eating milk and meat together. None of these commandments exist in Islam.

"Three times thou shall keep a feast unto Me in the year. The feast of unleavened bread shall thou keep; seven days thou shall eat unleavened bread, as I commanded thee, at the time appointed in the month of Abib – for in it thou came out from Egypt; and none shall appear before Me empty-handed.

And the feast of harvest, the first-fruits of thy labors, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gather in thy labors out of the field.

Three times in the year all thy males shall appear before the Lord God.

Thou shall not offer the blood of My sacrifice with leavened bread: neither shall the fat of My feast remain all night until the morning.

The choicest first-fruits of thy land thou shall bring into the house of the Lord thy God.

Thou shall not seethe a kid in its mother's milk."

The last commandment not to seethe a kid in its mother's milk refers to a Bedouin tradition to cook a kid in its mother's milk. This is considered cruel in Judaism. From this came the rabbinic traditions of not using the same utensils for milk and meat dishes as well as separating these meals by a few hours. The Russian Jewish tradition is six hours not to eat milk after meat. The German tradition is three hours. The Dutch tradition is one hour. Moslems, Christians and other non-Jewish groups seem to have no problem with eating milk and meat products together.

Verses 20-33: describe different conditions regarding the conquest of the lands that God has promised to the Israelites. These verses also provide a map of the lands that God has promised to the Israelites.

Verses 31-33:

"And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River (Euphrates); for I will deliver the inhabitants of the land into your hand; and thou shall drive them out before thee. Thou shall make no covenant with them, nor with their gods. They shall not dwell in thy land – lest they make thee sin against Me. For thou will serve their gods – for they will be a snare unto thee."

In my opinion, the desert can only be Arabia because the Negev in the south of Israel belonged to the tribe of Judah and the Sinai Peninsula was an integral part of Pharaoh's Egypt.

HAFTORAH MISHPATIM FROM JEREMIAH XXXIV, 8-22, AND XXXIII, 25, 26

As much as Roman civilization detested the Hebrew law of releasing the slaves after six years of service, the God of Abraham, Isaac and Jacob took another view!

"The word that came unto Jeremiah from the Lord, after

that the king Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, go free; even of a Jew his brother; and all the princes and all the people hearkened, that had entered into the covenant to let everyone his man-servant, and everyone his maid-servant go free, and not to make bondmen of them anymore; they hearkened, and let them go; but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and handmaids; therefore the word of the Lord came to Jeremiah from the Lord, saying: Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying: 'At the end of seven years ye shall let go every man his brother that is a Hebrew, that hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee'; but your fathers hearkened not unto Me, neither inclined their ear. And ye were now turned, and had done that which is right in Mine eyes, in proclaiming liberty every man to his neighbor; and ye had made a covenant before Me in the house whereon My name is called; but ye turned and profaned My name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for handmaids.

Therefore thus saith the Lord: Ye have not hearkened unto Me, to proclaim liberty, every man to his brother, and every man to his neighbor; behold, I proclaim for you a liberty, saith the Lord, unto the sword, unto the pestilence and unto the famine; and I will make you a horror unto all

the kingdoms of the earth.

And I will give the men that have transgressed My covenant, that have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the officers, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for food unto the fowls of the heaven, and to the beasts of the earth.

And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, that are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.

CHAPTER XXXIII: Verses 25 & 26:

Thus said the Lord: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and will have compassion on them."

The Final Five Readings Of The Book Of Exodus

**Weekly Readings Of Terumah (The Sanctuary),
Tetzaveh (And Thou Shalt Command),
Ki Tisa (And Thou Shalt Make A Census),
Vayyakhel (And Moses Assembled The People),
And Pekudey (Theses Are The Accounts)
The Haftorah Readings From The Prophets**

I have divided the Book of Exodus into three primary sections: Slavery, Exodus, and the Commandments.

Again, the emphasis on this book, unlike any other book written on this subject emphasizes the dualism of God vs. Allah, Jerusalem vs. Mecca and Medina (Midian), slavery vs. freedom, and the progress of the human race over the last four thousand years compared to the backwardness of the Islamic system, which has not been able to develop in the last 1,400 years since Mohammed created it.

WEEKLY READING OF TERUMAH (THE SANCTUARY)

CHAPTERS XXV-XXVII, 19:

The term "terumah" actually means "contribution," and of course, since in this case it refers to the contributions everyone made to the sanctuary therefore it has taken on the meaning of "sanctuary" instead of the literal meaning of the word.

Again, during the coming five weekly readings, I will only be quoting those items directly connected with the Israelite/Jewish/Israeli link to Mecca and Medina (Medina).

Chapter XXV: Materials for the Sanctuary

Without going into the specific materials for the sanctuary, it must be said that the intention of this sanctuary was to serve as a place of habitation for God amongst the children of Israel during their wanderings in the desert. It was to be a place of pureness of the people, and obviously a place to which no one would bring an abomination.

We will see repeated abominations taking place, however, at the sanctuary as rival systems and ways of thinking strove with Moses and with the commandments God gave the children of Israel.

CHAPTER XXV: 31-40: THE MENORAH

"And thou shall make a candlestick of pure gold; of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

"And there shall be six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof; three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like

almond-blossoms in the other branch, a knop and a flower; so for the six branches going out of the candlestick.

"And in the candlestick four cups made like almond-blossoms, the knops thereof, and the flowers thereof; and a knop under two branches of one piece with it, and a knop, under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of the candlestick.

"Their knops and their branches shall be of one piece with it; the whole of it one beaten work of pure gold. And thou shalt make the lamps thereof, seven; and they shall light the lamps thereof, to give light over against it. And the tons thereof, and the snuff dishes thereof, shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels. And see that thou make them after their pattern, which is being shown thee in the mount."

The importance of the commandment regarding the Menorah at the very beginning of the 40-year Israelite journey in the Arabian wilderness is because there are so many pieces of rock in the Arabian desert with the menorahs etched into the rocks, marking places where the Israelites' feet tread.

In fact if one watches Arabic language television stations, in the Middle East, during the news broadcasts, one sees the name and place of the city of Medina denoted as: "Medina Menawarah" or Medina of the Menorah! (And it must be repeated that another name of Medina is Yathrib or Jethro.)

It must also be remembered that during the times of Mohammed, there were many Jews living in Medina and throughout the Arabian Peninsula. But the engravings of Menorahs are to be found in many places in Arabia.

Another interesting point in this weekly reading is the mentioning of the name of Yemen to denote "southward,"

when referring to the various directions of orientation of the boards of the tabernacle (Verse 18) and the candlestick (Verse 35) and the court (Chapter XXVII: verse 9) And in referring to the orientation of the boards westward, the term "yamah" or seaward is mentioned (Verses 22 and 27).

My conclusion from this is that the Israelites were north of Yemen and east of the Red Sea, another proof that the 40 years in the desert were in Arabia.

HAFTORAH TERUMAH
I KINGS V, 26 –VI, 13

"And the Lord gave Solomon wisdom, as He promised him; and there was peace between Hiram and Solomon; and they two made a league together. And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home; and Adoniram was over the levy. And Solomon had three score and ten thousand that bore burdens, and fourscore thousand that were hewers in the mountains; besides Solomon's chief officers that were over the work, three thousand and three hundred, who bore rule over the people that wrought in the work. And the king commanded, and they quarried great stones, costly stones, to lay the foundation of the house with hewn stone. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month that he began to build the house of the Lord. And the house which King

Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. And for the house he made windows broad within, and narrow without. And against the wall of the house he built a side-structure round about, against the walls of the house round about, both of the temple and of the Sanctuary, and he made side-chambers round about; the nethermost story of the side-structure was five cubits broad, and the middle was six cubits broad, and third was seven cubits broad; for on the outside he made rebatements in the wall of the house round about, that the beams should not have hold in the walls of the house. FOR THE HOUSE, WHEN IT WAS IN BUILDING, WAS BUILT OF STONE MADE READY AT THE QUARRY; AND THERE WAS NEITHER HAMMER OR AXE NOR ANY TOOL OF IRON HEARD IN THE HOUSE, WHILE IT WAS IN BUILDING."

(God's commandment not to use iron implements in the building of His altar.)

"The door for the lowest row of chambers was in the right side of the house; and they went up by winding stairs into the middle row, and out of the middle into the third. So he built the house, and finished it; and he covered in the house with planks of cedar over beams. And he built the stories of the side-structure against all the house, each five cubits high; and they rested on the house with timbers of cedar.

"AND THE WORD OF THE LORD CAME TO SOLOMON, SAYING: 'AS FOR THIS HOUSE WHICH THOU ART BUILDING, IF THOU WILL WALK IN MY STATUTES, AND EXECUTE MY ORDINANCES, AND KEEP ALL MY COMMANDMENTS TO WALK IN

THEM; THEN WILL I ESTABLISH MY WORD WITH THEE, WHICH I SPOKE UNTO DAVID THY FATHER; IN THAT I WILL DWELL THEREIN AMONG THE CHILDREN OF ISRAEL, AND WILL NOT FORSAKE MY PEOPLE ISRAEL."

At this point I would like to quote two Greek/Latin writers who wrote more than 2,000 years ago from the non-Jewish Phoenician perspective regarding King Hiram and King Solomon and the Temple in Jerusalem, which the Moslems say never existed!!!

MENANDER OF EPHESUS
Second century B.C.E.

Menander was a Greek writer, who composed a work "on the achievements of the kings among the Greeks and barbarians."

Josephus asserts that Menander derived his material from the native sources of the people, whose past he related in Greek. A part of the work was allotted to the Tyrian kings.

The preservation of the Menandrian fragments is due entirely to Josephus. The most important fragment, found in Contra Apionem, I, 117 ff., includes the history of Hiram and a list of subsequent kings. The end of the passage, which comprises two chronological remarks, the last of which is connected with the date of the foundation of the Temple at Jerusalem, does not constitute a direct quotation from Menander. It is nevertheless probably that its contents derive from that writer (Menahem Stern, p. 119).

(120) Under his reign lived Abdemun, a young lad, who always succeeded in mastering the problems set by Solomon, king of Jerusalem..." (126) The whole period from the accession of Hirom to the foundation of Carthage thus amounts to 155 years and eight months; and since he

temple at Jerusalem was built in the twelfth year of King Hirom's reign, 143 years and eight months elapsed between the erection of the temple and the foundation of Carthage. (trans. H. St. J. Thackeray, LCL) (Menahem Stern, p. 121)

DIUS

Second century B.C.E.

"We know of the Greek writer Dius through Contra Apionem and through Ant., VIII, 147 ff. In the first-mentioned work Josephus asserts that Dius composed a history of Phoenicia, and that he was thought to be an authority on that subject. We do not know when he lived. For the most part, the information attributed to Dius agrees with that of Menander's as the oldest evidence for the antiquity of the Jewish nation found in Phoenician sources. In the Antiquitates, Dius' name follows that of Menander. The fragment of Dius that is quoted by Josephus deals with the activities of King Hiram and his relations with Solomon."

(112) To prove that these assertions about the Tyrian archives are not of my own invention, I will call upon Dius, who is regarded as an accurate historian of Phoenicia, for my witness. In his history of the Phoenicians he writes as follows: (113) "On the death of Abibalus, his son Hirom came to the throne. He leveled up the eastern part of the city with embankments, enlarged the town, united to it by a causeway the temple of Olympian Zeus, which was isolated on an island, and adorned it with offerings of gold; he also went up to Libanus (Lebanon) and had timber cut down for the construction of temples.

(114) It is said that Solomon, the sovereign of Jerusalem, sent riddles to Hirom and asked for others from him, on the understanding that the one who failed to solve them should pay a sum of money to him who succeeded. (115) Hirom

agreed, and being unable to guess the riddles, spent a large part of his wealth on the fine. Afterwards they were solved by a certain abdemun of Tyre, who propounded others. Solomon, failing to solve these, paid back to Hirom more than he had received." (transl. H. St. J. Thackeray, LCL) (Menahem Stern, pages 124-5.)

LAETUS
Second century B.C.E.

"Laetus was a historian who wrote, in Greek, about Phoenician history. He was thought of as one of those who translated the works of Phoenician writers into Greek, like Berossus, who claimed to have translated Babylonian documents; Manetho, who translated the Egyptian records; and Philo of Byblus, who rendered the work of Sanchuniation."

"After the Chaldeans, the testimony of the Phoenicians is as follows: There were among them three men, Theodotus, Hypsicrates and Mochus. Laetus, who also composed with exactness the lives of the philosophers, translated their books into Greek. Now, in the histories of the aforesaid writers it is shown under which of the kings occurred the abduction of Europa; the arrival of Menelaus to Phoenicia; and the events relating to Hiram, who gave his daughter to Solomon the king of the Jews and supplied wood from all kinds of trees for the building of the Temple" (Menahem Stern, p. 129).

WEEKLY READING TETZAVEH

Exodus XXVII: Verses 20-21 and XXVIII, XXIX, and XXX: Verses 1-10

Both the Torah and Haftorah readings offer little in the way of understanding the purposes of this book, except for one small detail that has been confirmed by a recent

archaeological finding:

Exodus XXVIII, Verses 31-35:

"And it shall have a hole for the head in the midst thereof; it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."

It is indeed remarkable that the pomegranate was found a few years ago, and the golden bell was just recently found in the sewer system underneath the Temple leading out of the ancient city of Jerusalem. It is always such a wonderful thing when believers in the Bible see the living proof of what is written in text.

Again, anyone who denies the existence of the Temple in Jerusalem, as well as the High Priest of the Temple with his golden bell and ivory pomegranate, is psychotic, living in castles in the air, and if there are psychotic people out there who think that they are going to have a state of their own and claim Jerusalem as their capital, they need hospitalization. By the way, these same psychotic people deny the Holocaust in Nazi Europe ever happened. Will these psychotic people ever have a state, with their capital in Jerusalem? I will let the reader guess.

WEEKLY READING KI TISA
EXODUS XXX, 11-XXXIV

In the previous two weekly readings, we follow some of the preparations made by the children of Israel for tent of the meeting. In this reading we continue following these preparations in anticipation of Moses bringing the tablets with God's handwriting on them in order to complete the inauguration of the tent of the meeting.

We read about the copper basin for washing the hands, all the different ingredients for the incense, an important part of the religious ceremony, the holy anointing oil, the candlestick, the altar of the incense and all the vessels thereof. All of these were part of the preparations for the children of Israel to make themselves holy before the Lord.

In Chapter XXXI, we read about the cover of the ark and the furniture in the tent, all the vessels therein, the clothing of the high priests, the anointing oil, the incense, again all in preparation for the great day of the dedication of the tent of the meeting.

THE SABBATH

Verses 12-18:

"And the Lord spoke unto Moses, saying: 'Speak thou also unto the children of Israel, saying: Verily ye shall keep My Sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord who sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, holy to the Lord; whosoever doeth

any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a PERPETUAL COVENANT. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested.' And He gave unto Moses, when He had made an end of speaking with him upon Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God."

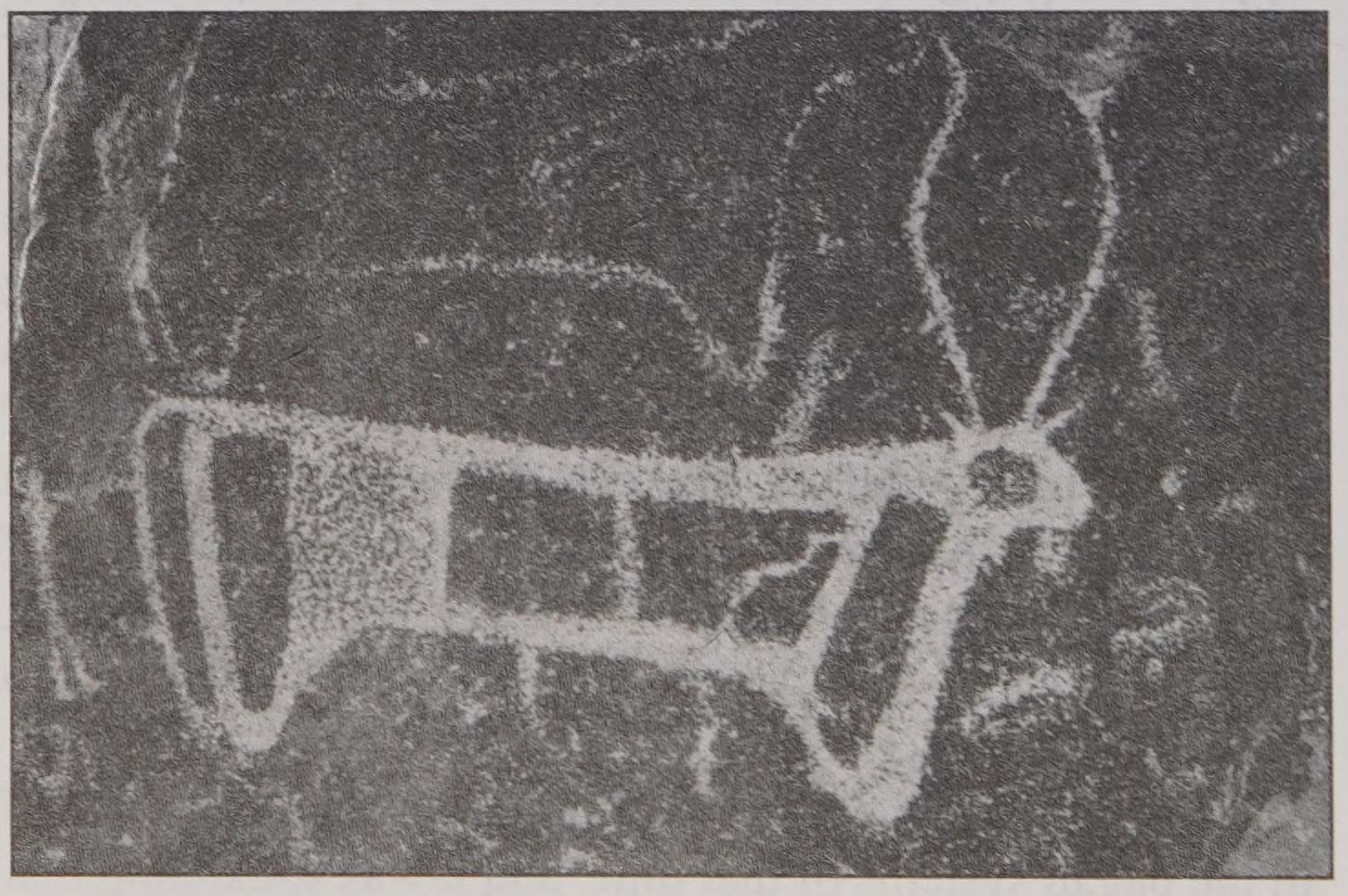
THE GOLDEN CALF

After all this trouble to prepare the tent of the meeting with its explicit instructions on how to make it just perfect and make the people holy, comes the great downfall of the people by means of the golden calf. Very simply, the people, awaiting the endless absence of Moses to end, returned to the "good old-time" religion of Egypt which include worshiping the cow and sexual orgies a staple of all the pagan religions of the time. Again, we see the word in Hebrew: "Letzahek" which means having sex. We saw this word when Ishmael sodomized his brother Isaac, as well as when the King of Gerar saw Isaac and Rebecca "making sport" and finally, when Potiphar's wife falsely accused Joseph of trying to force himself on her sexually.

Prostitution in the name of religion was indeed a staple of all the pagan systems of that time, and it was something that God was trying to rid the children of Israel of, sometimes with success sometimes not! The idea of the Israelites being the first holy nation to abstain from illicit sex in the name of God was a nearly impossible task.

And instead of making sacrifices and offerings to an unseen god, it was easier to return to serving the golden calf,

Apis Cow



Hathor Cow

a "tangible" god simple people could understand.

Again, one of my contentions in this book is that the phylacteries, a replica of the black stone in Mecca was to serve as a "tangible" symbol replacing the triangle or

pyramid of Egypt. The people were unsophisticated and needed a sign or "OT" as they were leaving Egypt.

The forty days Moses was up on Mt. Sinai receiving the tablets was too difficult a test for the people to wait, and so they reverted to the old Egyptian ways. People need a god to serve, if not God, the true God, unfortunately a pagan god would do.

And we see the Israelites very often backsliding during their wanderings in the desert as well as when they reach the Land of Israel and serving idols and pagan gods, something God warns us not to do again and again.

CHAPTER XXXII:

"And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'

"And Aaron said unto them: 'Break off the golden rings, which are in the ears of your wives, of your son's and of your daughters, and bring them unto me.' And all the people broke off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said: 'This is thy god, O Israel, which brought thee up out of the land of Egypt.' And when Aaron saw this, he built an altar before it; and Aaron made a proclamation, and said: 'Tomorrow shall be a feast to the Lord.' And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to "make merry." (Letzahek = have an orgy)

"And the Lord spoke unto Moses: 'Go, get thee down; for

thy people, that thou broughtest up out of the land of Egypt, have dealt corruptly; they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said: This thy god, O Israel, which brought thee out of the land of Egypt.'

"And the Lord said unto Moses: 'I have seen this people, and behold, it is a stiffnecked people. Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.'

"And Moses besought the Lord his God, and said: 'Lord, why doth thy wrath wax hot against Thy people, that Thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Wherefore should the Egyptians speak, saying: For evil did He bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people.

"Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou didst swear by Thine own self, and said unto them: I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed and they shall inherit it forever.'

"And the Lord repented of the evil which He said He would do unto His people. And Moses turned, and went down from the mount, with the two tablets of the testimony in his hand; tablets that were written on both their sides; on the one side and on the other were they written. And the tablets were the work of God, and the writing was the writing of God, graven upon the tablets.

"And when Joshua heard the noise of the people as they shouted, he said unto Moses: 'There is a noise of war in the camp.' And he said: 'It is not the voice of them that shout

for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear.'

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tablets out of his hands, and broke them beneath the mount. And he took the calf which they had made, and burnt it with fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.'

"And Moses said unto Aaron: 'What did this people unto thee, that thou hast brought a great sin upon them?' And Aaron said: 'Let not the anger of my lord wax hot; thou knowest the people that they are set on evil. So they said unto me: Make us a god, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And I said unto them: Whosoever hath any gold, let them break it off; so they gave it me; and I cast it into the fire, and there came out this calf.'

"And when Moses saw that the people were broken loose – for Aaron had let them loose for a derision among their enemies then Moses stood in the gate of the camp, and said: 'Whoso is on the Lord's side, let him come unto me.' And all the sons of Levi gathered themselves together unto him. And he said unto them: 'Thus saith the Lord, the God of Israel: Put ye every man his sword upon his thigh, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.'

And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. And Moses said: "Consecrate yourselves today to the Lord, for every man hath been against his son and against

his brother; that He may also bestow upon you a blessing this day.'

"And it came to pass on the morrow that Moses said unto the people: 'You have sinned a great sin; and now I will go up unto the Lord, peradventure I shall make atonement for your sin.'

"And Moses returned unto the Lord, and said: 'Oh, this people has sinned a great sin, and have made them a god of gold. Yet now, if Thou wilt forgive their sin—' and if not, blot me, I pray Thee, out of Thy book which Thou hast written.'

"And the Lord said unto Moses: 'Whosoever hath sinned against Me, him will I blot out of My book. And now go, lead the people unto the place of which I have spoken unto thee; behold, Mine angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them.' And the Lord smote the people, because they made the calf, which Aaron made."

CHAPTER XXXIII: Verses 1-11:

"And the Lord spoke unto Moses: 'Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, unto the land of which I swore unto Abraham, to Isaac, and to Jacob, saying: Unto thy seed will I give it and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou are a stiff-necked people; lest I consume thee in the way.'

"And when the people hear these evil tidings, thy mourned; and no man did put on him his ornaments. And the Lord said unto Moses: 'Say unto the children of Israel: Ye are a stiff-necked people. If I go up into the midst of thee for one moment, I shall consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee.'

"And the children of Israel stripped themselves of their ornaments from Mount Horeb onward. Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it the tent of meeting. And it came to pass, that everyone that sought the Lord went out into the tent of meeting, which was without the camp. And it came to pass, when Moses went out into the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent; and the Lord spoke with Moses.

"And when all the people saw the pillar of cloud stand at the door of the Tent, all the people rose up and worshipped, every man at his tent door. And the Lord spoke unto Moses face to face, as a man speaks unto his friend. And he would return into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the Tent."

CHAPTER XXXIV: Verses 1-35:

For those unacquainted with Jewish liturgy, one of the most central prayers on the Jewish High Holy Days is taken from verses 5-9. Verses 10-17 describe the future conquest of the Land of Israel by the Israelites and God's warning again not to adopt the pagan ways and religions. Verses 18-26 repeat the commandments regarding the keeping of the three main pilgrimage holy days of Passover, Shavuot (Pentecost) and Succot (Tabernacles), the Sabbath, as well as sacrifices and not eating a kid in its mother's milk. The remaining verses 27 to 35 describe the forty days and nights that Moses spent a second time on Mt. Sinai re-writing the commandments on a new set of stone tablets replacing the ones that Moses destroyed.

Verses 5-9:

"And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed: 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will be no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

"And Moses made haste, and bowed his head toward the earth, and worshipped. And he said: 'If now I have found grace in Thy sight, O lord, let the Lord, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'"

Verses 10-17:

"And He said: 'Behold, I make a covenant; before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord that I am about to do with thee, that it is tremendous.'

"Observe thou that which I am commanding thee this day; behold, I am driving out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and Jebusite.

"TAKE HEED TO THYSELF, LEST THOU MAKE A COVENANT WITH THE INHABITANTS OF THE LAND WHITHER THOU GOEST, LEST THEY BE FOR A SNARE IN THE MIDST OF THEE. BUT YE SHALL BREAK DOWN THEIR ALTARS, AND DASH IN PIECES THEIR PILLARS, AND YE SHALL CUT DOWN THEIR ASHERIM. FOR THOU SHALT BOW DOWN TO NO OTHER GOD; FOR THE LORD, WHOSE NAME IS JEALOUS, IS A JEALOUS GOD; LEST THOU MAKE

A COVENANT WITH THE INHABITANTS OF THE LAND, AND THEY GO ASTRAY AFTER THEIR GODS, AND DO SACRIFICE UNTO THEIR GODS, AND THEY CALL THEE, AND THOU EAT OF THEIR SACRIFICE; AND THOU TAKE OF THEIR DAUGHTERS UNTO THY SONS, AND THEIR DAUGHTERS GO ASTRAY AFTER THEIR GODS, AND MAKE THY SONS GO ASTRAY AFTER THEIR GODS.THOU SHALT MAKE THEE NO MOLTEN GODS."

(We shall see in the Book of Numbers, perhaps the prime example of this threat, and how the Children of Israel basically found themselves fleeing northward from Arabia to the Land of Israel after the killing of Cozbi daughter of Tsur (the Stone) and Shimri, the Israelite prince who were performing a sexual ritual in front of the Tent of the meeting. (Weekly reading of Pinhas or Phineas)

HAFTORAH KI TISA
I KINGS XVIII, 1-39

Haftorah Ki Tisa is also commonly known as the "Elijah Moment," when either Israel or its prophets must make a critical decision which will affect the future of Israel.

As in the case of all the Haftorah readings, there is a direct co-relation between the Torah reading and the Haftorah. In this case, it involves the sacrifice made to the Golden Calf and the contest between Elijah the Prophet and the 450 priests of Ba'al.

We shall see a continuation of this reading from I Kings in the Sabbath reading of Pinhas or Phineas in the Book of Numbers. (The parallel is mentioned just above! Look at the connection!)

"And it came to pass after many days, that the word of the Lord came to Elijah, in the third year, saying: 'Go, show

thyself unto Ahab, and I will send rain upon the land.' And Elijah went to show himself unto Ahab.

"And the famine was sore in Samaria. And Ahab called Obadiah, who was over the household. Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took a hundred prophets, and hid them fifty in a cave, and fed them with bread and water.

"And Ahab said unto Obadiah; 'Go through the land, unto all the springs of water, and unto all the brooks; peradventure we may find grass and save the horses and mules alive, that we lose not all the beasts.'

"So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said: 'Is it thou, my lord Elijah?'

"And he answered him: 'It is I; go, tell thy lord: Behold, Elijah is here.' And he said: 'Wherein have I sinned, that thou would deliver thy servant into the hand of Ahab to slay me? As the Lord thy God lives, there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said: He is not here. He took an oath of the kingdom and nation that they found thee not. And now thou sayest: Go, tell thy lord: Behold, Elijah is here. And it will come to pass, as soon as I am gone from thee, that the spirit of the Lord will carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he will slay me; but I thy servant fear the Lord from my youth.'

"Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid a hundred men of the Lord's prophets by fifth in a cave, and fed them with bread and water? And now, thou sayest: Go, tell thy lord: Behold,

Elijah is here; and he will slay me.'

"And Elijah said: 'As the Lord of hosts lives, before whom I stand, I will surely show myself unto him today.'

"So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah that Ahab said unto him: 'Is it thou, thou troubler of Israel?' And he answered: 'I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim. Now, therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table.'

"And Ahab sent unto all the children of Israel, and gathered the prophets together unto Mt. Carmel. And Elijah came near unto all the people, and said: 'how long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, follow him.' And the people answered him not a word.

"Then said Elijah unto the people: 'I, even I only, am left a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will press the other bullock, and lay it on the wood and put no fire under. And call ye on the name of your god, and I will call on the name of the Lord; and the God that answered by fire, let him be God.'

"And all the people answered and said: 'It is well spoken.'

"And Elijah said unto the prophets of Baal: 'Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your good, but put no fire under.'

"And they took the bullock which was given them, and

they dressed it, and called on the name of Baal from morning even until noon, saying: 'O Baal, answer us.' But there was no voice, nor any that answered. And they danced in halting wise about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said: 'Cry aloud; for he is a god; either he is musing, or he is gone aside (urinating) or he is in a journey, or peradventure he sleeps, and must be awaked.'

"And they cried aloud, and cut themselves after their manner with swords and lances, till the blood gushed out upon them. (Could this not be the pagan Canaanite origin of the Shi'ite Ashura ritual in which the Shi'ites cut themselves on the head to draw blood during their procession?)

"And it was so, when midday was past that they prophesied until the time of the offering of the evening offering; but there was neither voice, nor any to answer, nor any that regarded.

"And Elijah said unto all the people: 'Come near unto me.'; and all the people came near unto him. And he repaired the altar of the Lord that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying: 'Israel shall be thy name.'

"And with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said: 'Fill four jars with water, and pour it on the burnt-offering, and on the wood.' And he said: 'Do it the second time'; and they did it the second time. And he said: 'Do it the third time'; and they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

"And it came to pass at the time of the offering of the

evening offering, that Elijah the prophet came near, and said: 'O Lord, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou are God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord hear me, that this people may know that Thou, Lord, art God, for Thou didst turn their heart backward.'

Then the fire of the Lord fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said: "The Lord, He is God; the Lord, He is God.'"

I believe that the world today stands with the 450 priests of Ba'al and not with Elijah, but I also believe that will change. We are approaching "an Elijah moment" very soon in which the House of Iniquity of Islam will soon face off against the House of Israel. Then the entire world will say: "The Lord, He is God, the Lord, He is God." And Allahu Akbar (Allah is greater than the God of Abraham, Isaac and Jacob) will never be heard again.

WEEKLY READING: VAYYAKHEL (AND MOSES ASSEMBLED)

EXODUS XXXV: 1-35/XXXVI-XXXVII-XXXVIII: VERSES 1-20

Chapter XXXV: Verses 1-3: SABBATH COMMANDMENTS

"And Moses assembled all the congregation of the children of Israel and said unto them: 'These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of solemn rest to the

Lord; whosoever doeth any work therein shall be put to death. You shall kindle no fire throughout your habitations upon the Sabbath day."

This theme regarding the keeping of the Sabbath appears and reappears many times throughout the Torah. In the following verses the different contributions to be made by the people toward the tabernacle are also repeated:

Verses 4-35: The contributions include gold, silver, and brass; blue, purple and scarlet and fine linen, and goats' hair, ram's skins dyed red, sealskins, acacia wood, oil for the light and sweet incense; onyx stones, stones to be set for the ephod, and the breastplate, and the making of all the various parts comprising the tabernacle.

Verse 14: Repeated again also is the "candlestick (Menorah) also for the light, and its vessels, and its lamps, and the oil for the light."

CHAPTER XXXVI: Verses 1-38: These verses describe the actual building of the tabernacle. Again, these verses are repetitions of the instructions given before the incident of the Golden Calf.

Verse 23: "And he made the boards for the tabernacle; twenty boards for the south side southward." (In Hebrew the word for facing southward is "Temana" or facing Yemen.

Verse 27: "And for the hinder part of the tabernacle westward he made six boards." (Westward here in Hebrew is Yamah or toward the sea. (Red Sea)

Clearly Verses 23 and 27 are part of the GPS showing that the Israelites were camped out at Mt. Horeb/Mt. Sinai in what is today Saudi Arabia – north of Yemen and east of the Red Sea.

Verse 32: "And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the hinder part westward (Yamah – toward the Red Sea).

CHAPTER XXXVII: Verses 1-29:

Verses 1- 9: These verses repeat the instructions for the making of the Ark of the Covenant.

Verses 10-16: These verses repeat the instructions for the making of the table.

Verses 17-24: These verses repeat the instructions for the making of the Menorah.

"And he made the candlestick of pure gold: of beaten work made he the candlestick, even its base, and its shaft; its cups, its knops, and its flowers, were of one piece with it.

And there were six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof; three cups made like almond-blossoms in one branch, a knop and a flower; and three cups made like almond-blossom in the other, a knop and a flower. So for the six branches going out of the candlestick.

And in the candlestick were four cups made like almond-blossoms, the knops thereof, and the flowers thereof; and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, and a knop under two branches of one piece with it, for the six branches going out of it. Their knops and their branches were of one piece with it; the whole of it was one beaten work of pure gold. And he made the lamps thereof, seven, and the tongs thereof, and the snuff-dishes thereof, of pure gold. Of a talent of pure gold he made it, and all the vessels thereof."

Verses 25-29: These verse deal with the incense altar.

CHAPTER XXXVIII: Verses 1-20: These verses deal with the altar of burnt offerings.

Verse 9: "And he made the court; for the south side southward the hangings of the court were of fine twined linen, a hundred cubits." (Again we see the use of the two

words "Negev-Temana" also meaning southward. Again Temana means Yemen in Hebrew).

HAFTORAH READING VAYYAKHEL FOR ASHKENAZIM
I KINGS VII, 40-50

"And Hiram made the pots, and the shovels, and the basins. So Hiram made an end of doing all the work that he wrought for King Solomon the house of the Lord: the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars; and the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowls of the capitals that were upon the top of the pillars; and the ten bases, and then lavers on the bases; and the one sea, and the twelve oxen under the sea; and the pots and the shovels, and the basins; even all these vessels, which Hiram made for King Solomon, in the house of the Lord, were of burnished brass.

"In the plain of the Jordan did the king cast them, in the clay ground between Succoth and Zarethan (about 24 miles north of the Dead Sea). And Solomon left all the vessels unweighed because they were exceeding many; the weight of the brass could not be found out. And Solomon made all the vessels that were in the house of the Lord: the golden altar, and the table whereupon the showbread was, of gold; and the candlesticks, five on the right side, and five on the left, before the Sanctuary, of pure gold; and the flowers, and the lamps, and the tongs, of gold; and the cups and snuffers, and the basins, and the pans, and the fire pans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, that is, of the

temple, of gold."

HAFTORAH READING VAYYAKHEL FOR SEPHARADIM
I KINGS VII, 13-26

"And King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with the wisdom and understanding and skill, to work all works in brass. And he came to King Solomon, and wrought all his work. Thus he fashioned the two pillars of brass, of eighteen cubits high each; and a line of twelve cubits did compass it about; [and so] the other pillar. And he made two capitals of molten brass, to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the other capital was five cubits.

"He also made nets of checker work, and wreaths of chain work, for the capitals which were upon the top of the pillars: seven for the one capital, and seven for the other capital. And he made the pillars; and there were two rows round about upon the one network, to cover the capitals that were upon the top of the pomegranates; and so did he for the other capital. And the capitals that were upon the top of the pillars in the porch were of lily-work, four cubits. And there were capitals above also upon the two pillars, close by the belly which was beside the network; and the pomegranates were two hundred, in rows round about upon each capital.

"And he set up the pillars at the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily-work; so was the work of the pillars finished.

"And he made the molten sea of ten cubits from brim

to brim, round the compass, and the height thereof was five cubits; and a line of thirty cubits did compass it round about. And under the brim of it round about there were knops which did compass it, for ten cubits, compassing the sea round about; the knops were in two rows, cast when it was cast. It stood upon twelve oxen, three long toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all the hinder parts were inward. And it was a handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily; it held two thousand baths."

Here as boring and technical as the text may be, it is interesting to note that where it says: "and three looking toward the south," the term "Negba" is used but not Temana, which I understand to mean that the sight of the Temple in Jerusalem was north of the Negev.

WEEKLY READING PEKUDEY
EXODUS CHAPTER XXXVIII: Verses 21-31/
CHAPTER XXXIX

For the purposes of this book, there is not much we can use other than to repeat the final preparations for the inauguration of the sanctuary in the desert. The Menorah is mentioned again twice, as are the golden bells and ivory pomegranates on the cloak of the high priest.

HAFTORAH PEKUDEY
I KINGS VII, 51-VIII, 1-21

"Thus all the work that King Solomon wrought in the house of the Lord was finished. And Solomon brought in the things which David his father had dedicated, the silver, and the gold, and the vessels, and put them in the treasuries of

the house of the Lord.

"Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto King Solomon in Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto King Solomon at the feast, in the month Ethanim, which is the seventh month.

"And all the elders of Israel came, and priests took up the ark. And they brought up the ark of the Lord, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. And King Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

"And the priests brought in the ark of the covenant of the Lord unto its place, into the Sanctuary of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark, and the staves thereof above.

"And the staves were so long that the ends of the staves were seen from the holy place, even before the Sanctuary; but they could not be seen without; and there they are unto this day. There was nothing in the ark save the two tables of stone which Moses put there at HOREB, when the Lord made a covenant with the children of Israel when they came out of the land of Egypt.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord filled the house of the Lord.

"Then spoke Solomon:

"The Lord hath said that He would dwell in the thick darkness. I have surely built Thee a house of habitation, a place for Thee to dwell in forever.

"And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel stood. And he said: 'Blessed be the Lord, the God of Israel, who spoke with His mouth unto David my father, and hath with His hand fulfilled it, saying: Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be there; but I chose David to be over My people Israel.

"Now it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. But the Lord said unto David my father; 'Whereas it was in thy heart to build a house for My name, thou didst well that it was in thy heart; nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for My name.

"And the Lord hath established His word that he spoke; for I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord, the God of Israel. And there have I set a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt."

It is documented in the Book of Chronicles why King Solomon was the one to build the Temple in Jerusalem and not King David, his father:

I CHRONICLES: CHAPTER XXII: Verse 8:

"But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shall not build a house unto my name, because thou hast shed

much blood upon the earth in my sight."

I CHRONICLES: CHAPTER XXVIII: Verse 3:

"But God said unto me (David), Thou shall not build a house for my name because thou hast been a man of war, and hast shed blood."

Again, this helps to explain God's hatred of the sword and of any implements of iron. Any altar made with implements of iron was considered defiled.

CONCLUSIONS OF THE BOOK OF EXODUS

The Book of Exodus thus concludes with the Children of Israel now ensconced in the desert, at the foot of Mt. Sinai/Horeb. They have escaped slavery in Egypt. They witnessed the Ten Plagues, the receiving of the cube-shaped Phylacteries as a sign or "OT" a form of gyroscope guiding them from the triangular pyramids of Egypt to the cube shaped black stone in what is today Mecca. They witnessed the miracle of the crossing of the Red Sea from Nueiba straight across to Arabia, and then marched northward to Mt. Sinai to receive the Torah, the Ten Commandments and other laws from God.

They then started preparations for the building of the sanctuary, but erred on the way by backsliding toward the "old time religion" of Egypt with the Golden Calf, and after great human losses, a purge, if you will, returned to completing the building of the sanctuary.

If Genesis describes the genealogy of the Israelites: Abraham, Isaac, Jacob and Joseph, and their descent into Egypt as a family. Exodus describes their leaving Egypt as a nation, yet without any real religion, just a tribal genealogy. In Exodus, we see the beginnings of a new, unique, monotheistic faith, the first of its kind in human history, forming.

The Book of Exodus provides a very technical description over many chapters of the preparations for the sanctuary, a

place where God was to reside for a time, but it wasn't until Leviticus, that the Israelites could really begin to be taught by God, what it meant to be a holy nation.

Chapter **VI**

Third Book Of The Torah

Book Of Leviticus (Vayyikra)

Now that the tent of the meeting has been completed in the Book of Exodus, God begins in this new book, the book of Leviticus to explain to the Israelites the various sacrifices that must be brought for the people to atone for their sins. Now the process of turning the people of Israel into a holy nation begins. God's instructions on how to live a holy and blessed life are enumerated. It is a list of "crimes and punishments."

Most difficult of all is to take a nation of slaves that was immersed in all the evil of the pagan systems of those times, and instruct them to change their habits and behavior. They must now worship an invisible God, and beware not to return to the evil ways of before. There had to be changes in sexual behavior. Children were not to be burned on the altar of Molech. Limitations on what was permissible to eat were delineated. Different forms of personal cleanliness and spiritual cleanliness are presented.

The Levites and priests (Kohanim) are instructed on how to maintain their status of holiness. God instructs the Israelites to tithe to the Levites and Kohanim to maintain them as spiritual leaders.

Again, as in the case of Sabbath, freeing the slaves and not working the land in the seventh year, and the jubilee in which after 49 years, the land returned to the original owners were all considered abominations to the neighboring nations, and yet today, much of the world understands the need for a seventh day of rest, though not necessarily Saturday. Slavery is banned in the enlightened Judeo-Christian world, praise God! And yet there are many laws in the Torah that neither the Jewish people nor the gentiles are willing or able to maintain.

FIRST WEEKLY READING – VAYYIKRA – AND THE LORD CALLED MOSES

CHAPTERS I-V: The Laws of Sacrifice

The first weekly reading out of ten in Leviticus explains the various types of sacrifices and which animals to use for each sacrifice.

The reading has no relevance, I believe, for the purposes of this book. Neither does the Haftorah reading from the Prophets.

SECOND WEEKLY READING – TZAV – COMMAND AARON AND HIS SONS

CHAPTERS VI-VIII: Continuation of the Sacrifices and Directions to the Priests

In this second reading from the Book of Deuteronomy, there is nothing of interest regarding Mecca and Medina (Midian), but there are some pointers as to how the high priests are to live a holy live and abstain from the forbidden

foods. These commandments are later to appear as forbidden to all Jews as well: eating the fat of the offering as well as the blood.

CHAPTER VII: Verses 22-27:

"And the Lord spoke unto Moses, saying: Speak unto the children of Israel, saying:

"Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dies of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it.

"For whosoever eats the fat of the beast, of which men present an offering made by fire unto the Lord, even the soul that eats it shall be cut off from his people.

"And ye shall eat no manner of blood, whether it be of fowl or of beast; in any of your dwellings. Whosoever it be that eats any blood, that soul shall be cut off from his people."

The commandment regarding not eating the blood of the animal is also holy for Christians. In Acts 15 and Acts 21, it appears three times that Christians must not eat blood or strangled, or meat offered to the idols.

If Allah is Satan, according to my contention, then how much more so is it forbidden to eat Halal meats slaughtered in the Islamic manner?

CHAPTER VII: Verses 37 and 38 conclude as follows:

"This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the guilt-offering, and of the consecration-offering, and of the sacrifice of peace-offerings; which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to present their offerings unto the Lord, in the wilderness of Sinai." (In my opinion: wilderness of Sinai = desert of Arabia)

HAFTORAH READING FOR WEEKLY READING OF TZAV JEREMIAH VII, 21 – VIII, 3;

Though, again, there is really nothing in the Haftorah reading that might shed light on the deserts of Arabia, Jeremiah condones the fact that the Israelites are not keeping God's commandments, and worst of all sacrificing their children on the fire altar of Molech. We will see this commandment repeated again and again. Today the sacrifice of children on the fire altar is not to be found in modern Western society, but the Moslems offer up their children on the altar of Allah (Molech) in the form of suicide bombers, dynamite being the fire that consumes them.

The answer to suicide/homicide bombers is also here in this book of Leviticus. We shall get to it.

"Thus saith the Lord of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying: 'Hearken unto My voice, and I will be your God, and ye shall be My people; and walk ye in all the way that I command you, that it may be well with you.'

"But they hearkened not, nor inclined their ear, but walked in their own counsels, even in the stubbornness of their evil heart, and went backward and not forward, even since the day that your fathers came forth out of the land of Egypt unto this day; and though I have sent unto you all My servants the prophets, sending them daily betimes and often, yet they hearkened not unto Me, nor inclined their ear, but made their neck stiff; they did worse than their fathers.

"And thou shall speak all these words unto them, but

they will not hearken to thee; thou shall also call unto them, but they will not answer thee. Therefore thou shall say unto them:

This is the nation that hath not hearkened
To the voice of the Lord their God,
Nor received correction;
Faithfulness is perished,
And is cut off from their mouth.
Cut off thy hair, and cast it away,
And take up a lamentation on the high hills;

"For the Lord hath rejected and forsaken the generation of His wrath.

"For the children of Judah have done that which is evil in MY sight, says the Lord; they have set their detestable things in the house whereon My name is called, to defile it. And they have built the high places of Topheth, which is in the valley of the son of Hinnom, TO BURN THEIR SONS AND THEIR DAUGHTERS IN THE FIRE; WHICH I COMMANDED NOT neither came it into My mind.

"Therefore, behold, the days come, saith the Lord, that It shall no more be called Topheth, not the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Topheth, for lack of room. And the carcasses of this people shall be food for the fowls of the heaven and for the beasts of the earth; and none shall frighten them asway.

"Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall be desolate."

WEEKLY READING SHEMINI
(ON THE EIGHTH DAY)
CHAPTERS IX-XI
THE DEATHS OF NADAV AND AVIHU

CHAPTER IX: Verses 22-24:

"And Aaron lifted up his hands toward the people, and blessed them, and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people; and the glory of the Lord appeared unto all the people. And there came forth fire from before the Lord, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

CHAPTER X: Verses 1-11:

"And Nadav and Avihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the Lord, which He had not commanded them.

"And there came forth fire from before the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron: 'This is it that the Lord spoke, saying: Through them that are nigh unto Me I will be sanctified, and before all the people I will be glorified.' And Aaron remained silent.

"And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them: 'Draw near, carry your brethren from before the sanctuary out of the camp." So they drew near, and carried them in their tunics out of the camp, as Moses had said.

"And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons: 'Let not the hair of your heads go loose,

neither rend your clothes, that ye die not, and that He be not wroth with all the congregation; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

"And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of the Lord is upon you.' And they did according to the word of Moses.

"And the Lord spoke unto Aaron, saying: 'Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting that ye die not; it shall be a statute for ever throughout your generations. And that ye may put difference between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

After the deaths of Nadav and Avihu, the brothers, the remaining sons of Aaron and Aaron then continue to fulfill their duties as strictly stipulated by God to Moses and Aaron.

The remainder of the weekly Torah reading gives a list of those animals permitted for eating and those which are not kosher for the Israelites.

Without going into the lengthy list available for anyone who opens the Bible to look for them, I will merely conclude by quoting why God commands the Israelites to eat only those animals that are permissible:

CHAPTER XI: Verses 44 – 47:

"For I am the Lord your God; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moves upon the earth. For I am the Lord that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

"This is the law of the beast and of the fowl, and of

every living creature that moves in the waters, and of every creature that swarms upon the earth; to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten."

WEEKLY READING THAZRIA
(A WOMAN GIVING BIRTH)
CHAPTERS XII AND XIII
PURIFICATION AND CHILDBIRTH
RULES REGARDING LEPROSY

Again, there is virtually no information in this and the next weekly reading of Metzora ("The Leper") that can help us in our quest for the real Mt. Sinai and the forty years of wandering in the Arabian Desert, but what is of interest is that the Greek and Roman authors as well as Josephus dealt with the problem of "lepers" in Egypt and that Pharaoh "expelled" them.

So it seems that leprosy indeed was a blight in Egypt during the period of slavery of the Israelites. I do believe it is noteworthy that the Torah devotes virtually two weekly readings on this subject. The question to be asked is was it something the Egyptians suffered from because of the Ten Plagues, or was it an endemic illness of slaves working under unsanitary conditions in the mud pits making bricks for Pharaoh's building projects.

According to the Greek historian Manetho, (3rd century BCE) it seems that the Jewish slaves were afflicted with leprosy.

The following is a quote from Josephus taken from Prof. Menahem Stern's book: "Greek and Latin Authors on Jews and Judaism" p.81:

"(228) I refer to Manetho. This writer, who had undertaken

to translate the history of Egypt from the sacred books, began by stating that our ancestors came against Egypt with many tens of thousands and gained mastery over the inhabitants; and then he himself admitted that at a later date again they were driven out of the country, occupied what is now Judaea, founded Jerusalem, and built the temple.

Up to this point, he followed the chronicles: (229) thereafter, by offering to record the legends and current talk about the Jews, he took the liberty of interpolating improbable tales in his desire to confuse with us a crowd of Egyptians, who for leprosy and other maladies had been condemned, he says, to banishment from Egypt.

(230) After citing a king Amenophis, a fictitions person, – for which reason he did not venture to define the length of his reign, although in the case of the other kings he adds their years precisely – Manetho attaches to him certain legends, having doubtless forgotten that according to his own chronicle the exodus of the SHEPHERDS TO JERUSALEM TOOK PLACE 518 years later.

(231) For Tethmosis was king when they set out; and, according to Manetho, the intervening reigns thereafter occupied 393 years down to the two brothers Sethos and Hermaeus, the former of whom, he says, took the new name of Aegyptus, the latter that of Danaus. Sethos drove out Hermaeus and reigned for 59 years; then Rampses, the elder of his sons, for 66 years.

(232) Thus, after admitting that so many years had elapsed since our forefathers left Egypt, Manetho now interpolates this intruding Amenophis. This king, he states, conceived a desire to behold the gods, as Or, one of his predecessors on the throne, had done; and he communicated his desire to his namesake Amenophis, Paapis' son, who, in virtue of his wisdom and knowledge of the future, was reputed to be a

partaker in the divine nature.

(233) This namesake, then replied that he would be able to see the gods if he cleansed the whole land of lepers, and other polluted persons.

(234) The king was delighted, and assembled all those in Egypt whose bodies were wasted by disease: they numbered 80,000 persons.

(235) These he cast into the stone-quarries to the east of the Nile, there to work segregated from the rest of the Egyptians. Among them, Manetho adds, there were some of the learned priests, who had been attacked by leprosy.

(236) Then this wise seer Amenophis was filled with dread of divine wrath against himself and the king of the outrage done to these persons should it be discovered; and he added a prediction that certain allies would join the polluted people and would take possession of Egypt for 13 years. Not venturing to make this prophecy himself to the king, he left a full account of it in writing, and then took his own life. The king was filled with despondency.

(237) Then Manetho continues as follows (I quote his account verbatim): "When the men in the stone-quarries had suffered hardships for a considerable time, they begged the king to assign to them as a dwelling-place and a refuge the deserted city of the Shepherds, Auaris, and he consented. According to religious tradition this city was from the earliest times dedicated to Typhon.

(238) Occupying this city and using the region as a base for revolt, they appointed as their leader one of the priests of Heliopolis called Osarseph, and took an oath of obedience to him in everything.

(239) First of all, he made it a law that they should neither worship the gods nor refrain from any of the animals prescribed as especially sacred in Egypt, but should sacrifice

and consume all alike, and that they should have intercourse with none save those of their own confederacy.

(240) After framing a great number of laws like these, completely opposed to Egyptian custom, he ordered them with their multitude of hands, to repair the walls of the city and make ready for war against King Amenophis.

(241) Then acting in concert with certain other priests and polluted persons like himself, he sent an embassy to the Shepherds who had been expelled by Tethmosis, in the city called Jerusalem; and setting for the circumstances of himself and his companions in distress, he begged them to unite wholeheartedly in an attack upon Egypt.

(242) He offered to conduct them first to their ancestral home at Auaris, to provide their hosts with lavish supplies, to fight on their behalf whenever need arose, and to bring Egypt without difficulty under their sway.

(243) Overjoyed at the proposal all the Shepherds, to the number of 200,000, eagerly set out and before long arrived at Auaris. When Amenophis, king of Egypt, learned of their invasion, he was sorely troubled, for he recalled the prediction of Amenophis, son of Paapis.

(244) First, he gathered a multitude of Egyptians; and having taken counsel with the leading men among them, he summoned to his presence the sacred animals, which were held in greatest reverence in the temples, and gave instructions to each group of priests to conceal the images of the gods as securely as possible.

(245) As for his five-year-old son Sethos, also called Ramesses after his grandfather Rapses, he sent him safely away to his friend. He then crossed the Nile with as many as 300,000 of the bravest warriors of Egypt, and met the enemy. But instead of joining battle (246) he decided that he must not fight against the gods, and made a hasty retreat to

Memphis. There he took into his charge Apis and the other sacred animals which he had summoned to that place; and forthwith he set off for Ethiopia with his whole army and the host of the Egyptians. The Ethiopian king, who was under obligation to him and at his service (247) welcomed him, maintained the whole multitude with such products of the country as were fit for human consumption, assigned to them cities and villages sufficient for the destined period of 13 years' banishment from his realm, and especially stationed an Ethiopian army on the frontiers of Egypt to guard King Amenophis and his followers.

(248) Such was the situation in Ethiopia. Meanwhile, the Solymites made a descent along with the polluted Egyptians, and treated the people so impiously and savagely that the domination of the Shepherds seemed like a golden age to those who witnessed the present enormities.

(249) For not only did they set towns and villages on fire, pillaging the temples and mutilating images of the gods without restraint, but they also made a practice of using the sanctuaries as kitchens to roast the sacred animals which the people worshipped; and they would compel the priests and prophets to sacrifice and butcher the beasts, afterwards, casting the men forth naked.

(250) It is said that the priest who framed their constitution and their laws was a native of Heliopolis, named Osarseph after the god Osiris, worshipped at Heliopolis; but when he joined this people, he changed his name and was called Moses.

(251) Such then, are the Egyptian stories about the Jews, together with many other tales which I pass by for brevity's sake. Manetho adds, however, that at a later date, Amenophis advanced from Ethiopia with a large army, his son Rampses also leading a force, and that the two together joined battle

with the Shepherds and their polluted allies, and defeated them, killing many and pursuing the others to the frontiers of Syria.

(252) This then, with other tales of a like nature, is Manetho's account."

There is also another account from the Graeco-Egyptian writer Lysimachus who displayed the most marked anti-Semitic tendencies. It seems that he lived before Apion, perhaps in the second or first century B.C.E.

(From Prof. Stern's book – p. 384)

(304) I will next introduce Lysimachus. He brings up the same theme as the writers just mentioned, the mendacious story of the lepers and cripples, but surpasses both in the incredibility of his fictions, obviously composed with bitter animus.

(305) His account is this: In the reign of Bocchoris, king of Egypt, the Jewish people, who were afflicted with leprosy, scurvy, and other maladies, took refuge in the temples and lived a mendicant existence. The victims of disease being very numerous, a dearth ensued throughout Egypt.

(306) King Bocchoris thereupon sent to consult the oracle of Ammon about the failure of the crops. The god told him to purge the temples of impure and impious persons, to drive them out of these sanctuaries into the wilderness, to drown those afflicted with leprosy and scurvy, as the sun was indignant that such persons should live, and to purify the temples; then the land would yield her increase.

(307) On receiving these oracular instructions, Bocchoris summoned the priests and servitors at the altars, and ordered them to draw up a list of the unclean persons and to deliver them into military charge to be conducted into the wilderness, and to pack the lepers into sheets of lead and sink them in the ocean.

(308) The lepers and victims of scurvy having been drowned, the others were collected and exposed in the desert to perish. There they assembled and deliberated on their situation. At nightfall they lit up a bonfire and torches, and mounted guard, and on the following night kept a fast and implored the gods to save them.

(309) On the next day a certain Moses advised them to take their courage in their hands and make a straight track until they reached inhabited country, instructing them to show goodwill to no man, to offer not the best but the worst advice, and to overthrow any temples and altars of the gods which they found.

(310) The rest assenting, they proceeded to put these decisions into practice. They traversed the desert, and after great hardships reached inhabited country: there they maltreated the population, and plundered and set fire to the temples, until they came to the country now called Judaea, where they built a city in which they settled.

(311) This town was called Hierosyla because of their sacrilegious propensities. At a later date, when they had risen to power, they altered the name, to avoid the disgraceful imputation, and called the city Hierosolyma and themselves Hierosolymites."

In spite of the fact that both Manetho, Lysimachus and Apion relate what seem to be fables and the rantings of Greek anti-Semites, the fact that many non-Israelite slaves left Egypt together with the Israelites, and God giving the children of Israel such lengthy and meticulous instructions regarding how to deal with leprosy, it would seem that indeed leprosy was a very prevalent malady and had to be dealt with in a communal fashion with very strict laws of cleanliness.

God also says many times in the Torah, that if the Israelites would only keep His laws, they would be spared

the illnesses of Egypt.

Interestingly, many rabbis during their sermons in synagogues throughout the world preach that the leprosy mentioned in the Torah is the direct result of "lashon harah" or malicious, evil gossip and talk. This is the meat for a wonderful humanistic sermon, but I believe that there was indeed a great threat in those days from leprosy and other diseases that we see, even today in the Nile River and Nile Valley. Could it not be perhaps that the rabbis preaching may be out of context from the historical realities?

HAFTORAH THAZRIA
II KINGS IV, 42-V, 19

"And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said: 'Give unto the people that they may eat.' And his servant said: 'How should I set this before a hundred men?' But he said: 'Give the people, that they may eat; for thus saith the Lord: They shall eat, and shall leave thereof.

"Now Naaman, captain of the host of the king of Aram, was a great man with his master, and held in esteem, because by him the Lord had given victory unto Aram; he was also a mighty man of valor, but he was a leper.

"And the Arameans had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress: 'Would that my lord were with the prophet that is in Samaria? Then would he recover him of his leprosy.' And he went in, and told his lord saying: 'Thus and thus said the maid that is of the land of Israel.' And the king of Aram said: 'Go now, and I will send a letter unto the king of Israel.' And he departed, and too with him ten talents of silver, and

six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying: 'And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou may recover him of his leprosy.'

"And it came to pass, when the king of Israel had read the letter that he rent his clothes, and said: 'Am I god, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? But consider, I pray you, and see how he seeks an occasion against me.'

"And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes that he sent to the king, saying: 'Wherefore hast thou rent thy clothes? Let him come not to me, and he shall know that there is a prophet in Israel.' So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

"And Elisha sent a messenger unto him, saying: 'Go and wash in the Jordan seven times, and thy flesh shall come back to thee, and thou shall be clean.' But Naaman was wroth and went away, and said: 'Behold, I thought: He will surely come out to me, and stand, and call on the name of the Lord his God, and wave his hand over the place, and recover the leper.

"Are not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?' So he turned, and went away in a rage. And his servants came near and spoke unto him, and said: 'My father, if the prophet had bid thee do some great thing, would thou not have done it? How much rather then, when he says to thee: Wash, and be clean?

"Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came back like unto the flesh of a little child, and

he was clean. And he returned to the man of God, he and all his company, and came, and stood before him; and he said: 'Behold now, I KNOW THAT THERE IS NO GOD IN ALL THE EARTH, BUT IN ISRAEL; NOW THEREFORE, I PRAY THEE, TAKE A PRESENT OF THY SERVANT.'

"But he said: 'As the Lord lives, before whom I stand, I will receive none.'

"And he urged him to take it; but he refused. And Naaman said: 'If not, yet I pray thee let there be given to thy servant two mules burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant: when my master go into the house of Rimmon to worship there, and he lean on my hand, and I prostrate myself in the house of Rimmon, when I prostrate myself in the house of Rimmon, the Lord pardon thy servant in this thing.' And he said unto him: 'Go in peace.' So he departed from him some way."

WEEKLY READING METZORA – LEPROSY
CHAPTERS XIV-XV

Again as in the previous weekly reading of Thazria, this week's reading deals mostly with leprosy. But in the fifteen chapter of Leviticus, we go now into another form of disorder involving fluids flowing from the human body, whether it is infectious fluids, blood from the woman's monthly period, or semen from the man. All of these lead to the man or woman being ritually unclean.

CHAPTER XV: Verses 1-33:

"And the Lord spoke unto Moses and to Aaron, saying: Speak unto the children of Israel, and say unto them: When any man hath an issue out of his flesh, his issue is unclean. And this shall be his uncleanness in his issue: whether his

flesh run with his issue or his flesh be stopped from his issue, it is his uncleanness. Every bed whereon he that hath the issue lies shall be unclean; and everything whereon he sits shall be unclean. And whosoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

"And he that sits on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the evening. And he that touches the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the evening. And if he that has the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

"And what saddle so ever he that hath the issue rides upon shall be unclean. And whosoever touches anything that was under him shall be unclean until the evening; and he that bears those things shall wash his clothes, and bathe himself in water, and be unclean until the evening. And whomsoever he that has the issue touches, without having rinsed his hands in water, he shall wash his clothes and bathe himself in water, and be unclean until the evening.

"And the earthen vessel which he that hath the issue touches, shall be broken; and every vessel of wood shall be rinsed in water. And when he that has an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean."

Verses 16-33:

"And if the flow of seed go out from a man, then he shall bathe all his flesh in water, and be unclean until the evening. And every garment, and every skin, whereon is the flow of seed, shall be washed with water, and be unclean until

the evening. The woman also with whom a man shall lie carnally they shall both bathe themselves in water, and be unclean until the evening.

"And if a woman has an issue, and her issue in her flesh be blood, she shall be in her impurity seven days; and whosoever touches her shall be unclean until the evening. And everything that she lies upon in her impurity shall be unclean; everything also that she sits upon shall be unclean. And whosoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

"And whosoever touches anything that she sits upon shall wash his clothes, and bathe himself in water, and be unclean until the evening. And if he be on the bed or on anything whereon she sits when he touches it, she shall be unclean until the evening. And if any man lie with her and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lies shall be unclean.

"AND IF A WOMAN HAS AN ISSUE OF HER BLOOD MANY DAYS NOT IN THE TIME OF HER IMPURITY, OR IF SHE HAS AN ISSUE BEYOND THE TIME OF HER IMPURITY; ALL THE DAYS OF THE ISSUE OF HER UNCLEANNESS SHE SHALL BE AS IN THE DAYS OF HER IMPURITY: SHE IS UNCLEAN."

(For Christians there is a remarkable miracle to be found in Luke 8:43-44 of the woman who was suffering from menstrual bleeding (endometriosis) for twelve years and was healed for her faith after coming up from behind Jesus and touching the back tzitzit ((fringes)) of Jesus' prayer shawl. Instead of being angry with the woman for having been made impure by her touching him, he blessed her and said: "Thy faith hath made thee whole. Go in peace." The point of this is that the woman was considered like a leper. She could not touch anyone for 12 years because we was considered

unclean for her bleeding hence the connection between the woman's bleeding to leprosy.)

"Every bed whereon she lies all the days of her issue shall be unto her as the bed of her impurity; and everything whereon she sits shall be unclean, as the uncleanness of her impurity. And whosoever touches those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the evening. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean."

(Jewish women "baptize" or go to the mikveh ritual bath once a month seven days after their monthly menstrual bleeding before they can return to their husbands for sexual relations or even for touching.)

Though I don't support the fanaticism of those ultra-orthodox Jews who segregate women on buses or in public areas because of the above laws, I can understand them because that's what the scripture says. It also explains why certain rabbis and ultra-orthodox men abstain from shaking a woman's hand when being introduced.

For 3,500 years there was no electricity, running water or hot water for personal hygiene. I believe that today, with these innovations perhaps there should be room for innovation in Jewish rabbinic thinking.

HAFTORAH METZORA
II KINGS VII, 3-20

"The theme of this Haftorah is again an incident in the life of Elisha during the siege of Samaria by the Syrians. It tells of four lepers who were facing death in that time of horror. All available food had been consumed, and even the refuse of the streets was sold at famine prices. The inhabitants were in the last stages of despair, and the king learns of women

who had arranged to use their children for food! He blames the Prophet Elisha for all these calamities, as the Prophet no doubt encouraged the people to continue the resistance, and the king is determined to put him to death. However, when faced by the Prophet, he is overawed. Elisha then makes the astonishing announcement that the very next day God would send relief, and the famine would be at an end. A courtier standing by breaks out in mockery at the prediction. Signal punishment is announced to overtake him for this act of unbelief." (Hertz/Soncino Pentateuch and Haftorahs)

Verses 3-20:

"Now there were four leprous men at the entrance of the gate; and they said one to another: 'Why sit we here until we die? If we say: We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also.

"Now therefore come, and let us fall unto the host of the Arameans; if they save us alive, we shall live; and if they kill us, we shall but die.' And they rose up in the twilight, to go unto the camp of the Arameans; and when they were come to the outermost part of the camp of the Arameans, behold, there was no man there. For the Lord had made the host of the Arameans to hear a noise of chariots, and a noise of horses, even the noise of a great host; and they said one to another: 'Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.'

"Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and entered into another tent, and carried thence

also, and went and hid it.

"Then they said one to another: "We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household.'

"So they came and called unto the porters of the city; and they told them saying: "We came to the camp of the Arameans, and, behold, there was no man there, neither voice of man, but the horses tied, and the asses tied, and the tents as they were.' And the porters called, and they told it to the king's household within. And the king arose in the night, and said unto his servants: "I will now tell you what the Arameans have done to us. They know we are hungry; therefore are they gone out of the camp to hide themselves in the field, saying: When they come out of the city, we shall take them alive, and get into the city.'

"And one of his servants answered and said: 'Let some take, I pray thee, five of the horses that remain, which are left in the city – behold, they are as all the multitude of Israel that are left in it; behold, they are as all the multitude of Israel that are consumed – and let us send and see.'

"They took therefore two chariots with horses; and the king sent after the host of the Arameans, saying: 'Go and see.' And they went after them unto the Jordan; and lo, all the way was full of garments and vessels, which the Arameans had cast away in their haste. And the messengers returned, and told the king.

"And the people went out and spoiled the camp of the Arameans. So a measure of fine flour was sold for a shekel and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the captain on whose hand he leaned to have the charge of the gate; and the people trod upon him in the gate, and he died as the man of

God had said, who spoke when the king came down to him.

"And it came to pass, as the man of God had spoken to the king, saying: 'Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be tomorrow about this time in the gate of Samaria'; And that captain answered the man of God, and said: 'Now behold, if the Lord should make windows in heaven, might such a thing be?' and he said: 'Behold, thou shall see it with thy eyes, but shall not eat thereof"; it came to pass even so unto him; for the people trod upon him in the gate, and he died."

WEEKLY READING – ACHAREY MOT – AFTER THE DEATH OF AARON'S TWO SONS
CHAPTERS XVI – XVIII
THE DAY OF ATONEMENT

Even though the purpose of this book is to point toward Mecca and Medina as having had an importance or relevance in the formative forty years of the Israelites in the desert, I do believe that there are certain behavioral characteristics of the Israelites as well as the early pagans in Arabia and Canaan that need clarification and comparison.

CHAPTER XVII: Verses 6-8:

"And the priest shall dash the blood (of the sacrifice) against the altar of the Lord at the door of the tent of meeting, and make the fat smoke for a sweet savor unto the Lord. And they shall no more sacrifice their sacrifices unto the satyrs, after whom they go awhoring. This shall be a statute forever unto them throughout their generations."

(These satyrs or goats were deemed to be sylvan gods or demons which inhabited waste places. (Isa. XIII, 21; XXXIV, 14) The worship of the goat, accompanied by the foulest rites, prevailed in Lower Egypt. This was familiar to

the Israelites, and God desired to wean them from it." (Josh. XXIV, 14; Ezek. XX, 7) (Hertz/Soncino)

"Some commentators point to this verse as giving a main purpose of the sacrificial system in the Torah; viz. gradually to wean Israel away from primitive ideas and idolatrous practices. The manner of worship in use among the peoples of antiquity was retained, but that worship was now directed towards the One and Holy God. 'By this Divine plan, idolatry was eradicated, and the vital principle of our Faith, the existence and unity of God, was firmly established – without confusing the minds of the people by the abolition of sacrificial worship, to which they were accustomed'. (Maimonides) (ibid)

We shall see another mention of the word "ZONIM" (a whoring) later in Numbers 15: 37-41 describing the prayer shawl or "talit" as being a guard against the pagan sexual practices of the primitive peoples that Israel was to displace both in Canaan as well as possibly in Arabia.

CHAPTER XVII: Verses 10-16: THE PROHIBITION OF EATING BLOOD

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eats any manner of blood, I will set My face against that soul that eats blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life.

"Therefore I said unto the children of Israel: No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood. And whatsoever man there be of the children of Israel of the strangers that sojourn among them, that take in hunting any beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with dust.

"For as to the life of all flesh, the blood thereof is all one with the life thereof; therefore I said unto the children of Israel: Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eats it shall be cut off.

"And every soul that eats that which dies of itself, or that which is torn of beasts, whether he be home-born or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the evening; then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity."

Again, even though Christians don't necessarily "keep kosher" like Jews are commanded to do, they should at least avoid eating meat with blood. (Acts XV and XXI which include these commandments of not eating blood nor strangled specifically for Christian believers)

CHAPTER XVIII: Verses 1-30:

This entire chapter has relevance not only for the Jews, but also for Christians and indeed many of these commandments stated have already been adopted by the Christians and some other nations.

"And the Lord spoke unto Moses saying: Speak unto the children of Israel, and say unto them: I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in the statutes. My ordinances shall ye do, and My statutes shall you keep, to walk therein: I am the Lord your God. Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the Lord.

"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.

"The nakedness of thy father, and the nakedness of thy

mother, shall thou not uncover: she is thy mother; thou shall not uncover her nakedness.

"The nakedness of thy father's wife shall thou not uncover: it is thy father's nakedness.

"The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shall not uncover.

"The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shall not uncover; for theirs is your own nakedness.

"The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister. Thou shall not uncover her nakedness.

"Thou shall not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

"Thou shall not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.

"Thou shall not uncover the nakedness of thy father's brother. Thou shall not approach to his wife: she is your aunt.

"Thou shall not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shall not uncover her nakedness.

"Thou shall not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

"Thou shall not uncover the nakedness of a woman and her daughter; thou shall not take her son's daughter, or her daughter's daughter, to uncover her nakedness: they are near kinswomen; it is lewdness.

"And thou shall not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her life-time.

"And thou shall not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness

(bleeding).

"And thou shall not lie carnally with thy neighbor's wife, to defile thyself with her.

"AND THOU SHALL NOT GIVE ANY OF THY SEED TO SET THEM APART TO MOLECH. NEITHER SHALL THOU PROFANE THE NAME OF THY GOD: I AM THE LORD.

(This was one of the most heinous crimes of the pagans during the Israelite wanderings of 40 years in Arabia and Canaan.)

"Thou shall not lie with mankind, as with womankind; it is abomination.

"And thou shall not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto; it is perversion.

"DEFILE NOT YE YOURSELVES IN ANY OF THESE THINGS; FOR IN ALL THESE THE NATIONS ARE DEFILED, WHICH I CAST OUT FROM BEFORE YOU.

"AND THE LAND WAS DEFILED, THEREFORE I DID VISIT THE INIQUITY THEREOF UPON IT, AND THE LAND VOMITED OUT HER INHABITANTS.

"YE THEREFORE SHALL KEEP MY STATUTES AND MINE ORDINANCES, AND SHALL NOT DO ANY OF THESE ABOMINATIONS; NEITHER THE HOME-BORN, NOR THE STRANGER THAT SOJOURNS AMONG YOU.

"FOR ALL THESE ABOMINATIONS HAVE THE MEN OF THE LAND DONE, THAT WERE BEFORE YOU, AND THE LAND IS DEFILED THAT THE LAND VOMIT NOT YOU OUT ALSO, WHEN YE DEFILE IT, AS IT VOMITED OUT THE NATION THAT WAS BEFORE YOU.

"FOR WHOEVER SHALL DO ANY OF THESE

ABOMINATIONS, EVEN THE SOULS THAT DO THEM SHALL BE CUT OFF FROM AMONG THEIR PEOPLE. THEREFORE SHALL YE KEEP MY CHARGE, THAT YE DO NOT ANY OF THESE ABOMINABLE CUSTOMS WHICH WERE DONE BEFORE YOU AND THAT YE DEFILE NOT YOURSELVES THEREIN:
I AM THE LORD YOUR GOD."

HAFTORAH ACHAREY MOT
EZEKIEL XXII, 1-19

This reading from Ezekiel is the parallel to the Torah reading we just read.

It ordains strict regulations for assuring the religious and moral purity of Israel; while the Haftorah is a terrible indictment of Jerusalem for callous violation of these regulations and prohibitions. 'The sins mentioned in Lev. XVIII were those which disgraced the heathen inhabitants of Canaan whom the Israelites were to cast out. The commission of like sins would ensure like judgment (Speaker's Bible). This Haftorah forms part of a prophecy delivered in 590 B.C.E. Four years later, the Jewish State fell, Jerusalem was captured, the Temple burnt, and the larger portion of the People carried into Babylonian exile. (Hertz/Soncino)

"Moreover the word of the Lord came unto me, saying: 'Now, thou, son of man, will thou judge, will thou judge the bloody city? Then cause her to know all her abominations. And thou shall say: thus says the lord God; O city that sheds blood in the midst of thee, that thy time may come, and that makes idols unto thyself to defile thee; thou art become guilty in thy blood that thou has shed, and are defiled in your idols which thou has made; and thou has caused thy days to draw near, and are come even unto thy years; therefore have I made thee a reproach unto the nations and a mocking to all

the countries!

"Those that are near, and those that are far from thee, shall mock thee, thou defiled of name and full of tumult.

"Behold, the princes of Israel, every one according to his might, have been in thee to shed blood. In thee have they made light of father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they wronged the fatherless and the widow. Thou hast despised My holy things, and hast profaned My Sabbaths. In thee have been talebearers to shed blood; and in thee they have eaten upon the mountains; in the midst of thee they have committed lewdness. In thee have they humbled her that was unclean in her impurity. And each hath committed abomination with his neighbor's wife; and each hath lewdly defiled his daughter-in-law; and each in thee hath humbled his sister, his father's daughter.

"In thee have they taken gifts to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbors by oppression, and hast forgotten Me, says the Lord God.

"Behold, therefore, I have smitten My hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can your heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.

"And I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee. And thou shall be profaned in thyself, in the sight of the nations; and thou shall know that I am the Lord God.

"And the word of the Lord came unto me, saying: 'Son of man, the house of Israel is become dross unto Me; all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver. Therefore thus says

the Lord God: Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem." (The certainty of the siege approaches.)

WEEKLY READING KEDOSHIM – YE SHALL BE HOLY

CHAPTERS XIX-XX

This week's reading provides a long list of new commandments but picks up on and reconfirms previous ones as well.

CHAPTER XIX: Verses 1-4:

"And the Lord spoke unto Moses, saying: Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the Lord your God am holy. Ye shall fear every man his mother and his father, and ye shall keep my Sabbaths: I am the Lord your God. Turn you not unto the idols, nor make to yourselves molten gods: I am the Lord your God."

Verses 11 – 12:

"You shall not steal; neither shall ye deal falsely, nor lie one to another." (This is a common practice in Islam: It is called Taqqiya.)

"And you shall not swear to My name falsely, so that thou profane the name of thy God: I am the Lord." (Allah is Satan. Swearing to Allah is profaning the name of God.)

"Thou shall not go up and down as a talebearer among people; neither shall thou stand idly by the blood of thy neighbor: I am the Lord. Thou shall not hate thy brother in thy heart; thou shall surely rebuke thy neighbor, and not bear sin because of him. Thou shall not take vengeance, nor bear any grudge against the children of thy people, BUT THOU SHALL LOVE THY NEIGHBOR AS THYSELF: I AM THE LORD."

(Though this commandment does exist in the Koran, it applies only to Moslems loving fellow Moslems. Unfortunately the previous lines apply to Moslem behavior towards fellow Moslems.)

Verses 26 – 37:

"Ye shall not eat with the blood; neither shall ye practice divination nor soothsaying. Ye shall not round the corners of your heads, neither shall thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor imprint any marks (tattoos) upon you: I am the Lord.

"Profane not thy daughter to make her a harlot, lest the land fall into harlotry, and the land become full of lewdness. Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord.

"Turn ye not to ghosts, nor unto familiar spirits; seek them not out to be defiled by them: I am the Lord your God.

"Thou shall rise up before the hoary head, and honor the face of the old man, and thou shall fear thy God: I am the Lord.

"And if a stranger sojourns with thee in your land, ye shall not do him wrong. The stranger that sojourns with you shall be unto you as the home-born among you, and you shall love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God.

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God who brought you out of the land of Egypt. And ye shall observe all My statutes, and all Mine ordinances, and do them: I am the Lord."

CHAPTER XX: Verses 1-8:

The following verses deal with a common tradition of sacrificing the first-born child on the fire altar of Molech.

I mentioned this before in this book, that today, the idea of child homicide bombers blowing themselves up with a dynamite vest is merely the reincarnation of the Molech in the name of Allah.

If societies are looking for a solution to suicide bombers, here we find the solution: Take the parents of the child and stone them. When children know that their parents' status in society improves when they blow themselves up, the children will obviously be more likely to blow themselves up. The same applies if the parents receive financial assistance in place of the child who sacrificed himself/herself. When children and parents understand that according to the Bible, the parents must be executed for offering their children on the altar of Molech/Allah, the suicide bombings will stop. The answer is in the Bible.

"And the Lord spoke unto Moses, saying: Moreover, thou shall say to the children of Israel: Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that gives of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones. I also will set My face against that man, and will cut him off from among his people, because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name.

And if the people of the land do at all hide their eyes from that man, when he gives of his seed unto Molech, and put him not to death; then I will set My face against that man, and against his family, and will cut him off, and all that go awhoring after him, to go awhoring after Molech, from among their people.

And the soul that turns unto the ghosts, and unto familiar spirits, to go awhoring after them, I will even set My face against that soul, and will cut him off from among his people.

Sanctify yourselves therefore, and be ye holy; for I am

the Lord your God. And keep My statutes, and do them: I am the Lord who sanctify you."

From verses 9-27, we see a repetition of the laws regarding "uncovering the nakedness" within the family, and these laws are usually followed by a death sentence or expulsion from the community.

From verses 22 to the end of the chapter, God repeats the reasons for this:

"Ye shall therefore keep all My statutes, and all Mine ordinances, and do them, that the land, whither I bring you to dwell therein, VOMIT YOU NOT OUT.

"AND YE SHALL NOT WALK IN THE CUSTOMS OF THE NATIONS, WHICH I AM CASTING OUT BEFORE YOU; FOR THEY DID ALL THESE THINGS, AND THEREFORE I ABHORRED THEM.

"But I have said unto you: 'Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey.' I am the Lord your God, who have set you apart from the peoples. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls detestable by beast, or by fowl, or by anything wherewith the ground teems which I have set apart for you to hold unclean. And ye shall be holy unto Me; for I the Lord am holy, and have set you apart from the peoples, that ye should be Mine."

HAFTORAH KEDOSHIM (FOR ASHKENAZIM)
AMOS IX, 7-15

"Are ye not as the children of the Ethiopians unto Me, O children of Israel? Says the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and Aram from Kir?

"Behold, the eyes of the Lord God Are upon the sinful

kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, says the Lord.

"For, lo, I will command, and I will sift the house of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

"And all the sinners of My people shall die by the sword, that say: 'The evil shall not overtake nor confront us.'

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old;

"THAT THEY MAY POSSESS THE REMNANT OF EDOM, AND ALL THE NATIONS, UPON WHOM MY NAME IS CALLED says the Lord that does this.

"Behold, the days come, says the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountain shall drop sweet wine, and all the hills shall melt.

"And I will turn the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, says the Lord thy God."

WEEKLY READING EMOR – SPEAK UNTO THE PRIESTS
CHAPTERS XXI-XXIV
REGULATIONS CONCERNING PRIESTS AND SANCTUARY

There is very little in this weekly reading that is new above and beyond what we have read until now until we

reach the very end of the weekly reading. In Chapter XXIV, verses 10-23 we encounter an unusual story that points to something that will happen later in the Book of Numbers that is much more severe and points to the Kaabah in Mecca.

"And the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelite woman and a man of Israel strove together in the camp. And the son of the Israelite woman blasphemed the Name, and cursed; and they brought him unto Moses. And his mother's name was Shelomit, the daughter of Dibri, of the tribe of Dan.

"And they put him in custody, that it might be declared unto them at the mouth of the Lord. And the Lord spoke unto Moses, saying: 'Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

"And thou shall speak unto the children of Israel saying: WHOSOEVER CURSETH HIS GOD SHALL BEAR HIS SIN. AND HE THAT BLASPHEMETH THE NAME OF THE LORD, HE SHALL SURELY BE PUT TO DEATH; ALL THE CONGREGATION SHALL CERTAINLY STONE HIM; AS WELL AS THE STRANGER, AS THE HOME-BORN, WHEN HE BLASPHEMETH THE NAME, SHALL BE PUT TO DEATH."

We shall see something much worse happening in Numbers with the Midianite princess Cozbi and the Israelite prince Zimri.

WEEKLY READING BEHAR – IN MOUNT SINAI CHAPTERS XXV-XXVI, 2

THE SABBATICAL YEAR AND THE YEAR OF JUBILEE

This reading has really little in the way of Mecca/Medina/

Midian, but this week's reading starts with the Sabbath of the land: 7 days, the "shmitta" or 7 years, and the jubilee year which is the 50th after 7 x 7 years.

CHAPTER XXV: Verses 1-15:

"And the Lord spoke unto Moses in Mt. Sinai, saying: Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord.

"Six years thou shall sow thy field, and six years thou shall prune thy vineyard, and gather in the produce thereof. But in the seventh year shall be a Sabbath of solmn rest for the land, a Sabbath unto the Lord; thou shall neither sow thy field nor prune thy vineyard. That which growth of itself of thy harvest thou shall not reap, and the grapes of thy undressed vine thou shall not gather; it shall be a year of solemn rest for the land.

"And the Sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; and for thy cattle and for the beasts that are in thy land, shall all the increase thereof be for food.

"And thou shall number seven Sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven Sabbaths of years, even forty and nine years. Then shall thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

As I said earlier in this book, these ideas of a Sabbath

of seven days for man, and seven years for the land and 49 years for the jubilee were considered a threat to Rome and the Western world of that time.

But today, it is fair to say that the world is based on a seven-day week with a day of rest (more or less!), and slavery has been abolished so there is no need for releasing the slaves after six years or 49 years.

Another point of interest regards "upholding" the poor brother:

Verses 35-43:

"And if thy brother be waxen poor, and his means fail with thee; then thou shall uphold him: as a stranger and a settler shall he live with thee. Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee. Thou shall not give him thy money upon interest, nor give him thy victuals for increase. I am the Lord your God who brought you forth out of the land of Egypt to give you the land of Canaan, to be your God.

"And if they brother be waxen poor with thee, and sell himself unto thee, thou shall not make him to serve as a bondservant. As a hired servant, and as a settler, he shall be with thee; he shall serve with thee unto the year of jubilee. Then shall he go out from thee he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

"FOR THEY ARE MY SERVANTS, WHOM I BROUGHT FORTH OUT OF THE LAND OF EGYPT; THEY SHALL NOT BE SOLD AS BONDMEN.

"Thou shall not rule over him with rigor; but shall fear thy God."

What is interesting here is to note that slavery is not banned for everyone, only for fellow Israelites. Non-Israelites could be taken as slaves. Therefore, I see today's

system of absolute abolition of slavery as a step forward from the teachings of the Torah. It is a sign of the progress of the human race 3,500 years after the giving of the Torah at Mt. Sinai. When certain people in Israel call for an Halachic State of Israel following Torah and not democracy, they support slavery because the Torah does not categorically ban slavery, but tolerates it as a necessary evil. One cannot disregard the progress that the human race has made in the last two millennia since the times of the completion of the Bible. This applies to the Jewish Tanakh (Old Testament) as well as the Christian New Testament.

This is one of the reasons I am working to create a new political party in Israel – the Bible Bloc or in Hebrew, Gush Hatanakhi to lead Israel into a new era of Judeo-Christian Western Civilization and values. Slavery must be absolutely banned, and women's political rights and suffrage which actually only came into being in the 1920's do not exist in the Judeo-Christian Bible.

Jerusalem should and does exemplify these values of human progress since the days of the Bible. If Mecca and Medina represent slavery and suppression of the rights of women, then for the good of the Arab and Moslem peoples, their system must be replaced with the system of Western Civilization and Democracy, just as happened in Germany with the defeat of Nazism in 1945. To bless the German people, the hated Nazi system had to be defeated. To bless the Moslems, and they are good people like any others, the hated system of Islam must be defeated as well.

WEEKLY READING – BECHUKOTAI – IF YE WALK IN MY STATUTES
CHAPTERS XXVI, 3-XXVII CONCLUDING ADMONITION

This final weekly reading ends the Book of Leviticus

with an admonition and warning to the Israelites to keep God's commandments, statutes and laws, or face tremendous tragedies.

This type of admonition and warning will be expanded and repeated in Numbers and Deuteronomy.

CHAPTER XXVI: Verses 42-46:

"Then I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

"For the land shall lie forsaken without them, and shall be paid her Sabbaths, while she lies desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes.

"And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the Lord their God.

"But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.

"THESE ARE THE STATUTES AND ORDINANCES AND LAWS WHICH THE LORD MADE BETWEEN HIM AND THE CHILDREN OF ISRAEL IN MT. SINAI BY THE HAND OF MOSES."

And finally the Book of Leviticus ends with the following:

CHAPTER XXVII: Verse 34:

"THESE ARE THE COMMANDMENTS WHICH THE LORD COMMANDED MOSES FOR THE CHILDREN OF ISRAEL IN MOUNT SINAI."

Again, I believe that all these laws were given in Arabia in preparation and in anticipation of the move to the North into the land of Canaan.

Chapter **VII**

Book of Numbers – Bamidbar – In The Desert Of Arabia

I have taken the liberty of outlandishly renaming this fourth book of the Torah: In the Desert of Arabia. This will become abundantly clear actually in the next, fifth book of Deuteronomy: Chapter II: Verse 2: "And the Lord spoke unto me, saying:

'YE HAVE COMPASSED THIS MOUNTAIN LONG ENOUGH; TURN YOU NORTHWARD.'

So obviously we were southward of the "Promised Land" of Canaan. We will see much more evidence of this in this fourth book of the Torah.

WEEKLY READING – BEMIDBAR – IN THE DESERT
CHAPTERS 1-IV, 20

"And the Lord spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land

of Egypt, saying: 'Take ye the sum of all the congregations of the children of Israel, by their families, by their father's houses, according to the number of names, every male, by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron."

It is interesting that the English name for Bemidbar is "Numbers" because of the census to be carried out, when the entire book deals with the sojourning of the children of Israel in the desert.

The entire first chapter deals with the census. The second chapter deals with the geography of exactly where each and every tribe was to be camped about the Tent of the Meeting. Again, we see: north, south, east, west, in which southward is described as "toward Yemen" and westward is described as "toward the Sea," again in my opinion the Red Sea.

CHAPTER II: Verses 10 & 11:

"On the south side (in Hebrew Temana or toward Yemen) shall be the standard of the camp of Reuben, according to their hosts; the prince of the children of Reuben being Elizur the son of Shedeur, and his host, and those that were numbered thereof, forty and six thousand and five hundred."

Verses 18 & 19:

"On the west side (in Hebrew Yamah or toward the Sea) shall be the standard of the camp of Ephraim according to their hosts; the prince of the children of Ephraim being Elishama the son of Ammihud and his host and those that were numbered of them, forty thousand and five hundred.

For those people who still believe that Mt. Sinai is in the Sinai Peninsula, all I can say is that if this were so, one would not be able to describe the sea as being to the West. The Red Sea would be to the East.

CHAPTER II: Verses 1-4:

"Now these are the generations of Aaron and Moses in the day that the Lord spoke with Moses in Mt. Sinai."

And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar. There are the names of the sons of Aaron, the priests that were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children; And Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father."

Verses 14 & 15:

"And the Lord spoke unto Moses in the wilderness of Sinai, saying: 'Number the children of Levi by their father's houses, by their families; every male from a month old and upward shall thou number them.'

Verse 29-31:

"The families of the sons of Kohath were to pitch on the side of the tabernacle southward (Temana – toward Yemen); the prince of the fathers' house of the families of the Kohathites being Elizaphan the son of Uzziel, and their charge the ark, and the table, and the candlestick (Menorah), and the altars, and the vessels of the sanctuary wherewith the priests minister, and the screen, and all that pertains to the service thereof."

SECOND WEEKLY READING – NASO
TAKE THE SUM OF THE SONS OF GERSHON
CHAPTERS IV, 21-VII

This weekly reading continues to count the priests, discusses their different duties, commands them not to drink wine or even touch anything involving grapes or vineyards and after all is said and done come the three beautiful verses cherished by Jews and Christians:

Numbers VI: Verses 22 -27:

"And the Lord spoke unto Moses, saying: 'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

"MAY THE LORD BLESS THEE AND KEEP THEE;

"MAY THE LORD MAKE HIS FACE TO SHINE UPON THEE AND BE GRACIOUS UNTO THEE;

"MAY THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE.

"So shall they put My name upon the children of Israel, and I will bless them."

The remainder of the chapter is technical and describes the different offerings of the twelve tribes at the dedication of the sanctuary. Different selections of these readings are read in synagogues around the world on Chanukah, also known as the Feast of the Dedication usually during the month of December.

THIRD WEEKLY READING – BEHAALOTECHA WHEN THOU LIGHT THE MENORAH CHAPTERS VIII – XII

CHAPTER VIII: Verses 1 – 4:

"And the Lord spoke unto Moses, saying: 'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in from of the candlestick.' And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as the Lord commanded Moses. And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the Lord had shown Moses, so he made the candlestick."

(We saw the instructions on how to produce the Menorah. Now we see it in use.)

CHAPTER XIX: Verses 1 – 5:

"And the Lord spoke unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt saying: 'Let the children of Israel keep the Passover in its appointed season. In the fourteenth day of this month, at dusk, ye shall keep it in its appointed season; according to all the ordinances thereof, shall ye keep it.' And Moses spoke unto the children of Israel that they should keep the Passover. And they kept the Passover in the first month, on the fourteenth day of the month, at dusk, in the wilderness of Sinai; according to all that the Lord commanded Moses, so did the children of Israel."

CHAPTER X: Verses 1—6:

"And the Lord spoke unto Moses, saying: 'Make thee two trumpets of silver; of beaten work shall though make them; and they shall be unto thee for the calling of the congregation, and for causing the camps to set forward. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting. And if they blow but with one then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. And when ye blow an alarm, the camps that lie on the east side shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south (Temana – facing Yemen) shall set forward: they shall blow an alarm for their journeys."

Verses 11—13:

"And it came to pass in the second year, in the second month, on the twentieth day of the month that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward by their stages out of the wilderness of Sinai: and the cloud abode in the wilderness

of Paran. And they took their first journey, according to the commandment of the Lord by the hand of Moses."

In my opinion, the Israelites spent their first period of wandering along the Red Sea coast in what is today Saudi Arabia. The sea was behind them and Yemen to the south.

As we have just read, they took their first journey into another region in the second month of the second year after they left Egypt.

Verses 29—36:

"And Moses said unto Hovav, the son of Reuel the Midianite, Moses' father-in-law: 'We are journeying unto the place of which the Lord said: I will give it you; come with us, and we will do thee good; for the Lord hath spoken good concerning Israel.' And he said unto him; 'I will not go; but I will depart to mine own land, and to my kindred.' And he said: 'Leave us not, I pray thee; forasmuch as you know how we are to encamp in the wilderness, and thou shall be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that whatever good the Lord shall do unto us, the same will we do unto thee.'

"And they set forward from the mount of the Lord three day's journey; and the ark of the covenant of the Lord went before them in the three days' journey to seek out a resting-place for them. And the cloud of the Lord was over them by day, when they set forward from the camp.

"And it came to pass, when the ark set forward, that Moses said: 'Rise up, O lord, and let Your enemies be scattered; and let them that hate Thee flee before Thee.' And when it rested, he said: 'Return, O Lord, unto the ten thousands of the families of Israel."

(By the way the above two verses are part of the beginning and end of the Torah service on the Sabbath.)

CHAPTER XI: Verses 1—3:

"And the people were as murmurers, speaking evil in the ears of the Lord; and when the Lord heart it, His anger was kindled; and the fire of the Lord burnt among them, and devoured in the uttermost part of the camp."

In my opinion this was a case of "spontaneous combustion" of gases coming out of the sands of what must have been an oil field. It is interesting that this took place at the edge of the camp. Probably the camp was on a slightly higher elevation and the edge of the camp slightly downhill into a flat field where the oil field probably was.

CHAPTER XII: Verses 1 – 16:

"And Miriam and Aaron spoke against Moses because of the Cushite (Ethiopian/Sudanese) woman whom he had married; for he had married a Cushite woman. And they said: 'Hath the Lord indeed spoken only with Moses? Hath he not spoken also with us?' And the Lord heard it.

"Now the man Moses was very meek, above all the men that were upon the face of the earth. And the Lord spoke suddenly unto Moses, and unto Aaron, and unto Miriam: 'Come out ye three unto the tent of meeting.' And they three came out. And the Lord came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam; and they both came forth. And He said: ' Hear now My words: if there be a prophet among you, I the Lord do make Myself known unto him in a vision, I do speak with him in a dream.

"My servant Moses is not so; he is trusted in all My house; with him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of the Lord doth he behold; wherefore then were ye not afraid to speak against My servant, against Moses?'

"And the anger of the Lord was kindled against them; and He departed. And when the cloud was removed from

over the Tent, behold Miriam was leprous, as white as snow; and Aaron looked upon Miriam; and behold, she was leprous.

"And Aaron said unto Moses: 'Oh my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.

"Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.'

"And Moses cried unto the Lord, saying: 'Heal her now, O God, I beseech Thee.' And the Lord said unto Moses: 'If her father had but spit in her face, should she not hide in shame seven days? Let her be shut up without the camp seven days, and after that she shall be brought in again.'

"And Miriam was shut up without the camp seven days' and the people journeyed not till Miriam was brought in again. And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran."

The two points I believe are important are: Firstly, we remember from Moses' earlier life that as a young man, he went to Cush (Ethiopia/Sudan) and according to Josephus as well as in Yalkut Shimoni married a woman, a Cushite princess.

It may also be that amongst the slaves that fled Egypt with the Israelites were Cushite slaves who accompanied the Israelites as "erev rav" or a mixed multitude. There is a rabbinic interpretation which I completely reject that that Cushite princess was actually Ziporrah, daughter of Jethro.

The second point I wanted to make is the preaching in synagogues that leprosy is a direct result of evil tongue or gossip, which in this case, Miriam was guilty of.

HAFTORAH READING BEHAALOTECHA
ZECHARIAH II, 14-IV, 7

"CHAPTER II: Verses 14-17:

"'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, says the Lord. AND MANY NATIONS SHALL JOIN THEMSELVES TO THE LORD IN THAT DAY AND SHALL BE MY PEOPLE, AND I WILL DWELL IN THE MIDST OF THEE'; and thou shall know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah as His portion in the holy land, and shall choose Jerusalem again. Be silent, all flesh, before the Lord; for He is aroused out of His holy habitation."

CHAPTER III:

"And he showed me Joshua the high priest (the first high priest after the Restoration in 537 BCE) standing before the angel of the Lord, and Satan standing at his right hand to accuse him. And the Lord said unto Satan: 'The Lord rebuke thee, O Satan, yea, the Lord that hath chosen Jerusalem rebuke thee; is not this man a brand plucked out of the fire?"

Now Joshua was clothed with filthy garments (symbolizing the iniquities of the people that retard the completeness of the Redemption), and stood before the angel. And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause your iniquity to pass from thee, and I will clothe thee with robes.' And I said: "let them set a fair mitre upon his head.' So they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by. And the angel of the Lord forewarned Joshua, saying: 'Thus says the Lord of hosts: If thou will walk in My ways, and if thou will keep My charge, and will also judge My house, and will also keep My courts, then I

will give thee free access among these that stand by.

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign; for behold, I will bring forth My servant the Shoot. For behold the stone that I have laid before Joshua; upon one stone are seven facts; behold, I will engrave the graving thereof, says the Lord of hosts; And I will remove the iniquity of that land in one day. In that day, says the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig-tree.

CHAPTER IV: Verses 1—7:

"And the angel that spoke with me returned, and waked me, as a man that is wakened out of his sleep. And he said unto me: 'What do you see?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof; and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

"And I answered and spoke to the angel that spoke with me, saying: 'What are these, my lord?' Then the angel that spoke with me answered and said unto me: 'Do you not know what these are?' And I said: 'No, my lord.' Then he answered and spoke unto me, saying: 'This is the word of the Lord unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, says the Lord of hosts. Who are you, O great mountain before Zerubbabel? Thou shall become a plain; and he shall bring forth the top stone with shouts of Grace, grace, unto it.'"

There are two remarks I wanted to make regarding this scripture: Firstly, God is rebuking Satan, an entity that exists not only in Christianity but in Judaism as well. For Jews to say that Satan doesn't exist goes against this scripture as well as other scriptures in Job. It is commonly accepted in

the more pious orthodox circles that another name for Satan is Sitra Achra.

The Jewish teaching that Satan is merely the evil inclination that exists in every human being is humanistic teaching that runs contrary to scripture.

The other point I wanted to make is that when it says: "MANY NATIONS SHALL JOIN THEMSELVES TO THE LORD IN THAT DAY AND SHALL BE MY PEOPLE, AND I WILL DWELL IN THE MIDST OF THEE," points to an ingathering of many people, Jews as well as non-Jews who God will gather to the Land of Israel in the not too distant future.

Again, unfortunately, there are many people in the Jewish world who are not very happy with non-Jews coming to live in Israel, even if they convert to Judaism. This also is against other biblical scriptures. If the God of Israel is not for all the nations, then it isn't the God of Israel.

WEEKLY READING SHELACH LECHA
SEND THOU MEN
CHAPTERS XIII – XV

CHAPTER XIII: Verses 1—3 and 17 – 33:

"And the Lord spoke unto Moses, saying: 'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, everyone a prince among them.' And Moses sent them from the wilderness of Paran according to the commandment of the Lord; all of them men who were heads of the children of Israel."

"And Moses sent them to spy out the land of Canaan, and said unto them: 'Get you up here into the South, and go up into the mountains; and see the land, what it is; and the people that dwell there, whether they are strong or weak,

whether they are few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; and what the land is, whether it is fat or lean, whether there is wood there or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

"So they went up, and spied out the land from the wilderness of Zin unto Rehov, at the entrance to Hamath. And they went up into the South, and came into Hebron; and Ahiman, Sheshai and Talmai the children of Anak, were there. Now Hebron was built seven years before Zoan in Egypt (before 2000 BCE).

"And they came into the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bore it upon a pole between two; they took also fo the pomegranates, and of the figs. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

"And they returned from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them and unto all the congregations, and showed them the fruit of the land.

"And they told him, and said: 'We came unto the land whither thou sent us, and surely it flows with milk and honey; and this is the fruit of it.

"However the people that dwell in the land are fierce and the cities are fortified, and very great; and moreover we saw the children of Anak there.

"Amalek dwells in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains;

and the Canaanite dwells by the sea, and along by the side of the Jordan.'

"And Caleb stilled the people toward Moses, and said: 'We should go up at once and possess it; for we are well able to overcome it.' But the men that went up with him said: 'We are not able to go up against the people; for they are stronger than we.' And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that devours its inhabitants; and all the people that we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight."

In my opinion, the Israelites left Egypt, crossed the Red Sea into Arabia and spent a year and two months at Mt. Sinai/Mt. Horeb as well as perhaps other locations on the the west coast of Arabia with Yemen to the south and the Red Sea to the West.

Jebel al-Lawz, which I consider to be the real Mt. Sinai is located in northwestern Arabia, north of Mecca and Medina and only about a few hundred kilometers from what is today Eilat/Aqaba.

The spies who spent 40 days in the land of Canaan from Hebron in the south to Hamath (Lebanon) in the north, were sent out from where the children of Israel were in desert of Paran which I expect was between Mt. Sinai and Eilat/ Aqaba but definitely not too unbearably far walking distance from what is today northwestern Saudi Arabia into the land of Israel.

If they gathered the first grapes of the summer, this would be "In the second year and fourth month from when the children of Israel left Egypt." This could have been the

golden opportunity for the Israelites to enter the land of Israel, conquer it and avoid forty years in the desert. But because ten of the twelve spies spoke badly about the prospects of the Israelites' victory in Canaan, God condemned the children of Israel to forty years of wandering in the desert.

CHAPTER XIV: Verses 22 – 25:

"Surely all those men that have seen My glory, and My signs (OTOTAI), which I wrought in Egypt and in the wilderness, yet have put Me to proof these ten times, and have not hearkened to My voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that despised Me see it. But my servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land where he went; and his seed shall possess it.

Now the Amalekite and the Canaanite dwell in the valley (of the Negev); tomorrow turn ye, and get you into the WILDERNESS BY THE WAY TO THE RED SEA."

Verses 31 – 34:

"But your little ones that ye said would be a prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your carcasses shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years, and shall bear your awhoring until your carcasses be consumed in the wilderness. After the number of the days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know My displeasure."

TALLIT – THE PRAYER SHAWL

CHAPTER XV: Verses 37-41:

"And the Lord spoke unto Moses, saying: 'Speak unto the children of Israel, and bid them that they make them

throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a threat of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye go awhoring; that ye may remember and do all My commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt to be your God: I am the Lord your God."

The purpose of the Tallit is to differentiate between the holy and the profane, between Israel and the gentiles, that we should not commit the same abominations as the gentiles did and do to this day.

WEEKLY READING KORACH
CHAPTERS XVI – XVIII

Though this story of the great mutiny by Korah against Moses is important regarding the challenge to the authority of Moses, it has very little in the way of information regarding the locations of Mecca, Medina/Midian and Mt. Sinai. The only point of interest, I believe, is that after the earth swallowed up Korah and 250 of his followers, not only did the Israelites not learn their lesson from this, but they even murmured more against Moses, thus resulting in a massive plague which killed 14,700 people. Every time the Israelites complained, protested or murmured while in the desert, God responded invariably with some plague against the Israelites. We shall see another massive plague at the end of the weekly reading Balak and continuing into Pinhas (Phineas). So I will skip this reading and continue with the next weekly reading Chukkat.

WEEKLY READING CHUKKAT
THE RED HEIFER
CHAPTERS XIX-XXII, 1

CHAPTER XX: Verses 1 – 24:

"And the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month; and the people abode in Kadesh; and Miriam died there and was buried there.

"And there was no water for the congregation; and they assembled themselves together against Moses and against Aaron. And the people strove with Moses, and spoke, saying: 'Would that we had perished when our brethren perished before the Lord!

"And why have ye brought the assembly of the Lord into this wilderness, to die there, we and our cattle? And wherefore have ye made us to come up out of Egypt to bring us unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.'

"And Moses and Aaron went from the presence of the assembly unto the door of the tent of meeting, and fell upon their faces; and the glory of the Lord appeared unto them.

"And the Lord spoke unto Moses saying: 'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shall bring forth to them water out of the rock; so thou shall give the congregation and their cattle drink.' And Moses took the rod from before the Lord, as He commanded him. And Moses and Aaron gathered the assembly together before the rock and he said unto them: 'Hear now, ye rebels; are we to bring you forth water out of this rock?'

Split Rock

"And Moses lifted up his hand, and smote the rock with his rod twice; and water came forth abundantly, and the congregation drank, and their cattle. And the Lord said unto Moses and Aaron: 'Because ye believed not in Me, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them.' These are the waters of Meribah where the children of Israel strove with the Lord, and He was sanctified in them."

(My friends, Penny and Jim Caldwell worked for 14 years with an oil company in Saudi Arabia and during one of their field trips, came to the site of the rock which they and I believe is the rock that Moses struck with the rod. There are signs of the routes the water took flowing into the desert. There were also signs that a big camp of Israelites was there with many archaeological artifacts also found there.)

"And Moses sent messengers from Kadesh unto the king of Edom: 'Thus says thy brother Israel: You know all the travail that has befallen us; how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians dealt ill with us, and our fathers; and when we cried unto the Lord, He heard our voice, and sent an angel, and brought us forth out of Egypt; and behold, we are in Kadesh, a city in the uttermost of thy border. Let us pass, I pray thee, through thy land; we will not pass through field or through vineyard, neither will we drink of the water of the wells; we will go along the king's highway, we will not turn aside to the right hand nor to the left, until we have passed thy border.'

"And Edom said unto him: 'Thou shall not pass through me, lest I come out with the sword against thee.' And the children of Israel said unto him: 'We will go up by the highway; and if we drink of thy water, I and my cattle, then I will give the price thereof; let me only pass through on my feet; there is no hurt.' And he said: 'Thou shall not pass through.' And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border; wherefore Israel turned away from him.

"And they journeyed from Kadesh; and the children of Israel, even the whole congregation, came unto Mount Hor. And the Lord spoke unto Moses and Aaron in Mt. Hor, by the border of the land of Edom, saying: 'Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the waters of Meribah."

So my feeling here is that we were still in Arabia because Edom is to the North of Arabia.

CHAPTER XXI:

"And the Canaanite, the king of Arad, who dwelt in the

South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. And Israel vowed a vow unto the Lord, and said: 'If Thou will indeed deliver this people into my hand, then I will utterly destroy their cities.'

"And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and the name of the place was called Hormah. And they journeyed from Mt. Hor BY THE WAY OF THE RED SEA TO COMPASS THE LAND OF EDOM.; and the soul of the people became impatient because of the way.

"And the people spoke against God, and against Moses: 'Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, and there is no water; and our soul loathes this light bread.' (Manna) And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. "And the people came to Moses, and said: 'We have sinned, because we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us.' And Moses prayed for the people.

"And the Lord said unto Moses: 'Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he sees it shall live.' And Moses made a serpent of brass, and set it upon the pole; and it came to pass that if a serpent had bitten any many, when he looked unto the serpent of brass, he lived.

"And the children of Israel journeyed and pitched in Oboth. And they journeyed from Aboth and pitched at Eeyeh Avarim, in the wilderness which is to the east of Moab toward the sunrise.

"From thence they journeyed and pitched in the valley of Zered (to the east of the Dead Sea). From thence they

journeyed and pitched on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites. For Arnon is the border of Moab between Moab and the Amorites; wherefore it is said in the "Book of the Wars of the Lord:

"Vaheb in Suphah,
And the valleys of Arnon,
And the slope of the valleys
That incline toward the seat of Ar,
And lean upon the border of Moab.

"And from thence to Beer; that is the well whereof the Lord said unto Moses: 'Gather the people together, and I will give them water.' Then sang Israel this song:

"Spring up, O well – sing ye unto it –
The well, which the princes dug,
Which the nobles of the people delved,
With the scepter, and with their staves.

"And from the wilderness to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth to the valley that is in the field of Moab, by the top of Pisgah, which looks down upon the desert."

(From here it is fair to say that the Israelites have left the desert to the south (Arabia) and to the east (Jordan/Iraq) and are approaching the "Promised Land.")

"And Israel sent messengers unto Sihon king of the Amorites, saying: 'Let me pass through thy land; we will not turn aside into the field, or into the vineyard; we will not drink of the water of the wells; we will go by the king's highway, until we have passed thy border.'

"And Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness and came to Jahaz; and he fought against Israel.

"And Israel smote him with the edge of the sword, and possessed his land from the Arnon unto the Jabbok, even unto the children of Ammon; for the border of the children of Ammon was strong. And Israel took all these cities; and Israel dwelt in all the cities of the Amorites in Heshbon, and in all the towns thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto the Arnon. Wherefore they that speak in parables say:

"Come ye to Heshbon!
Let the city of Sijon be built and established!
For a fire is gone out of Heshbon,
A flame from the city of Sihon;
It hath devoured Ar of Moab,
The lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh; (another name for Molech)
He hath given his sons as fugitives,
And his daughters into captivity,
Unto Sihon king of the Amorites.
We have shot at them – Heshbon is perished – even unto Dibon,
And we have laid waste even unto Nophah,
Which reaches unto Medeba (a town in Jordan just across the valley from Jerusalem).

"Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jazer, and they took the towns thereof, and drove out the Amorites that were there. And they turned and went up by the way of Bashan; (just south of the Golan Heights) and Og the king of Bashan went out against them, he and all his people to battle at Edrei.

"And the Lord said unto Moses: 'Fear him not; for I have

delivered him into thy hand, and all his people, and his land; and thou shall do to him as thou did unto Sihon king of the Amorites, who dwelt at Heshbon. So they smote him, and his sons, and all his people, until there was none left him remaining; and they possessed his land."

CHAPTER XI: Verse 1:

"And the children of Israel journeyed and pitched in the plains of Moab beyond the Jordan at Jericho."

(So clearly the Israelites by this point have left Arabia and have arrived now in what is today the Kingdom of Jordan, but in those days the Promised Land to the east of the Jordan River.)

HAFTORAH CHUKKAT

JUDGES XI, 1-33

This Haftorah from the Book of Judges describes the deliverance of the children of Israel who lived in the Gilead region east of the Jordan, from the hand of the Ammonites. For eighteen years Israel had groaned under the cruel yoke of the Ammonites (1128 – 1110 B.C.E.). Yiftah delivers them.

"Now Yiftah the Gileadite was a mighty man of valor, and he was the son of a harlot; and Gilead begot Yiftah. And Gilead's wife bore him sons; and when his wife's sons grew up, they drove out Yiftah and said unto him: 'Thou shall not inherit in our father's house; for thou are the son of another woman.'

"Then Yiftah fled from his brethren, and dwelt in the land of Tov; and there were gathered vain fellows to Yiftah, and they went out with him. And it came to pass after a while that the children of Ammon made war against Israel. And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Yiftah out of the land of Tov. And they said unto Yiftah: 'Come and be our

chief, that we may fight with the children of Ammon.'

"And Yiftah said unto the elders of Gilead: 'Did not ye hate me, and drive me out of my father's house? And why are ye come unto me now when ye are in distress?'

"And the elders said unto Yiftah: 'Therefore are we returned to thee now, that thou may go with us, and fight with the children of Ammon, and thou shall be our head over all the inhabitants of Gilead.'

"And Yiftah said unto the elders of Gilead: 'If ye bring me back home to fight with the children of Ammon, and the Lord deliver them before me, I will be your head.' And the elders of Gilead said unto Yiftah: 'The Lord shall be witness between us; surely according to thy word so will we do.'

"Then Yiftah went with the elders of Gilead, and the people made him head and chief over them; and Yiftah spoke all his words before the Lord in Mizpah.

"And Yiftah sent messengers unto the king of the children of Ammon, saying: 'What has thou to do with me, that thou art come unto me to fight against my land?'

"And the king of the children of Ammon answered unto the messengers of Yiftah: 'Because Israel took away my land, when he came up out of Egypt, from Arnon even unto the Jabbok, and unto the Jordan; now therefore restore those cities peaceably.'

"And Yiftah sent messengers again unto the king of the children of Ammon; and he said unto him: 'Thus says Yiftah: Israel took not away the land of Moab, nor the land of the children of Ammon. But when they came up from Egypt, and Israel walked through the wilderness unto the Red Sea, and came to Kadesh; then Israel sent messengers unto the king of Edom, saying: Let me I pray thee, pass through thy land; but the king of Edom hearkened not. And in like manner he sent unto the king of Moab; but he would not; and Israel abode

in Kadesh.

"Then Israel walked through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and they pitched on the other side of the Arnon, but they came not within the border of Moab, for the Arnon was the border of Moab.

"And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him: Let us pass, we pray thee, through thy land unto my place. But Sihon trusted not Israel to pass through his border; but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

"And the Lord, the God of Israel, delivered Sihon and all his people into the hand of Israel, and they smote them; so Israel possessed all the land of the Amorites, the inhabitants of that country. And they possessed all the border of the Amorites, from the Arnon even unto the Jabbok, and from the wilderness even unto the Jordan.

"So now the Lord, the God of Israel, hath dispossessed the Amorites from before His people Israel, and should thou possess them? Will not thou possess that which Chemosh (Molech) thy God give thee to possess? So whomsoever the Lord our God hath dispossessed from before us, them will we possess.

"And now art thou anything better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them? While Israel dwelt in Heshbon and its towns and in Aroer and its towns, and in all the cities that are along by the side of the Arnon, three hundred years; wherefore did ye not recover them with that time?

"I therefore have not sinned against thee, but thou doest me wrong to war against me; the Lord, the Judge, be judge this day between the children of Israel and the children of

Ammon.'

"Howbeit the king of the children of Ammon hearkened not unto the words of Yiftah which he sent him. Then the spirit of the Lord came upon Yiftah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Yiftah vowed a vow unto the Lord and said: 'If Thou will indeed deliver the children of Ammon into my hand, then it shall be that whatsoever come forth of the doors of my house to meet me, when I I return in peace from the children of Ammon, it shall be the Lord's and I will offer it up for a burnt-offering.'

"So Yiftah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Avel Keramim, with a very great slaughter. So the children of Ammon were subdued before the children of Israel."

Throughout the readings after the exodus from Egypt, the children of Israel sought always to avoid war with the various nations it encountered. It avoided war with Edom and Moab by taking a circuitous route to the east of their kingdoms, but Sihon king of the Amorites and Og king of Bashan actively sought warfare and were obliterated. The same applied to the king of Arad who actively sought battle and lost.

In today's political and military realities in the Middle East, Israel is constantly seeking peace, whereas the Islamic enemies are constantly seeking ways through war or peace to destroy Israel. They have not learned anything from the history of Israel and the God of Israel.

If Jerusalem, holy only to the Jews and Christians is the City of God, and Mecca and Medina are the cities of Allah,

and the latter constantly tries to destroy the former, then it should not come as a surprise when Mecca and Medina fall to the Jews and Christians. It will be the end of Islam, but the beginning of life for the formerly Moslem peoples.

WEEKLY READING BALAK
CHAPTERS XXII, 2-XXV, 9

CHAPTER XXII: Verses 1—12:

"And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many; and Moab was overcome with dread because of the children of Israel. And Moab said unto the elders of Midian: 'Now will this multitude lick up all that is round about us, as the ox licks up the grass of the field.' And Balak the son of Zippor was king of Moab at that time.

"And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying: 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against us. Come now, therefore, I pray thee, curse me this people; for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blesses is blessed, and he whom thou curses is cursed.'

"And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spoke unto him the words of Balak. And he said unto them: 'Lodge here this night, and I will bring you back word, as the Lord may speak unto me'; and the princes of Moab abode with Balaam. And God came unto Balaam, and said: 'What men are these with thee?' And Balaam said unto God: 'Balak the son of Zippor, king of

Moab, hath sent unto me saying: 'Behold the people that is come out of Egypt, it covers the face of the earth; now come curse me them; peradventure I shall be able to fight against them, and shall drive them out.'

"And God said unto Balaam: 'THOU SHALL NOT GO WITH THEM; THOU SHALL NOT CURSE THE PEOPLE; FOR THEY ARE BLESSED.'"

Though Balaam was told by God not to go with the emissaries, Balaam did go, and though he didn't ever curse Israel, he became a condemned man for going with them.

Ironically, there are some beautiful blessings in the words of Balaam as he overlooks the camp of Israel:

CHAPTER XXIII: Verses 27—30:

"And Balak said unto Balaam: 'Come now, I will take thee unto another place; peradventure it will please God that thou may curse me them from thence.'

"AND BALAK TOOK BALAAM UNTO THE TOP OF PEOR THAT LOOKS DOWN UPON THE DESERT."

(Ba'al Peor the god of Peor was a deity worshiped by these early pagans who defecated at a certain pole which was considered part of their liturgy. This is one of the abominations God warned the Israelites of.)

"And Balaam said unto Balak: 'Build me here seven altars and prepare me here seven bullocks and seven rams.' And Balak did as Balaam had said and offered up a bullock and a ram on every altar."

CHAPTER XXIV: Verses 1 – 11:

"And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at the other times, to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel dwelling tribe by tribe; and the spirit of God came upon him. And he took up his parable, and said:

The saying of Balaam the son of Beor,
And the saying of the man whose eye is opened;
The saying of him who hears the words of God,
Who sees the vision of the Almighty
Fallen down, yet with opened eyes:
HOW GOODLY ARE THY TENTS, O JACOB, THY DWELLINGS O ISRAEL!
(Part of the Jewish morning, prayer liturgy)
As valleys stretched out,
As gardens by the riverside;
As aloes planted of the Lord,
As cedars beside the waters;
Water shall flow from his branches,
And his seed shall be in many waters;
And his king shall be higher than Agag, (from the lineage of Amalek)
And his kingdom shall be exalted.
God who brought him forth out of Egypt
Is for him like the lofty horns of the wild-ox;
He shall eat up the nations that are his adversaries,
And shall break their bones in pieces,
And pierce them through with his arrows.
He couched, he lay down as a lion,
And as a lioness; who shall rouse him up?
BLESSED BE EVERYONE THAT BLESSES THEE, AND CURSED BE EVERY ONE THAT CURSES THEE.
(Also to be found in Genesis 12:3.)

"And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam: 'I called thee to curse mine enemies, and behold thou hast altogether blessed them these three times. Therefore now flee thou to thy place; I thought to promote thee unto great honor, but lo, the Lord hath kept thee back from honor.'"

Verses 20—25:

"And he (Balaam) looked on Amalek, and took up his parable, and said: Amalek,was the first of the nations; But his end shall come to destruction.

"And he looked on the Kenite, and took up his parable and said:

'Though firm be thy dwelling-place, And though thy nest be set in the rock;'

"Nevertheless Kain shall be wasted; How long? Asshur shall carry thee away captive.'

"And he took up his parable, and said:

'Alas, who shall live after God hath appointed him?
But ships shall come from the coast of Kittim (Cyprus),
And they shall afflict Asshur, and shall afflict Eber,
And he also shall come to destruction. And Balaam rose up, and went and returned to his place; and Balak also went his way.'"

CHAPTER XXV: Verses 1 – 9:

"And Israel abode in Shittim, and the people began to commit harlotry with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods.

"And Israel joined himself unto the Baal of Peor; and the anger of the Lord was kindled against Israel. And the Lord said unto Moses: 'Take all the chiefs of the people, and hang them up unto the Lord in face of the sun, that the fierce anger of the Lord may turn away from Israel.'

"And Moses said unto the judges of Israel: 'Slay ye everyone his men that have joined themselves unto the Baal of Peor.' And, behold, one of the children of Israel came and brought unto his brethren a Midianite woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of

the tent of meeting. And when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand. And he went after the man of Israel in the chamber, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died by the plague were twenty and four thousand."

Many Israelites accepted the invitation of the women of Moab and Midian to a sacrificial festival, and then joined them in the worship of Baal-Peor that was associated with, and partly consisted in, the most licentious rites. In XXXI, 16, we are told that it was Balaam who counseled the Midianites to take this evil course, in order to encompass the ruin of the Israelites by their own sins. There is nothing improbable in this heathen prophet, when his enthusiasm for Israel and righteousness had died away, sinking back into the old sorcerer, and telling the Moabites and Midianites that, though he could not curse the Israelites, he knew a way whereby the Israelites would curse themselves. (Hertz/ Soncino)

WEEKLY READING PINCHAS (PHINEAS)
CHAPTERS XXV, 10-XXX, 1

CHAPTER XXV: Verses 10 – 19:

"And the Lord spoke unto Moses, saying: 'Pinchas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in my jealousy.

"Wherefore say: 'Behold, I give unto him My covenant of peace; and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood; because he was

jealous for his God, and made atonement for the children of Israel.'

"Now the name of the man of Israel that was slain, who was slain with the Midianite woman was Zimri, the son of Salu, a prince of a fathers' house among the Simeonites. And the name of the Midianite woman that was slain was Cozbi, the daughter of Zur; he was the head of the people of a fathers' house in Midian.

"And the Lord spoke unto Moses, saying: 'Harass the Midianites, and smite them; for they harass you, by their wiles wherewith they have beguiled you in this matter of Peor, and in the matter of Cozbi, the daughter of the prince of Midian, their sister who was slain on the day of the plague in the matter of Peor.'"

I believe that Cozbi's father, Zur (which means "rock" was probably chieftain of the Ka'abah in what is today Mecca) was probably the most important of Midian's leaders. He sent his daughter to seduce Zimri and the Israelites, in front of the tent of the meeting thus destroying this new "strange" religion of the Israelites.

After this encounter, Jethro, who is the father-in-law of Moses, and now an accomplice to the crime of treason against the people of Midian, must now flee from Midian and join his fate to that of Israel. Hence he received an inheritance in the Galilee when the Israelites entered the land of Canaan. Hence he is buried just outside Tiberias at the tomb of "Nebi Shueib," the Druze name for Jethro.

HAFTORAH PINCHAS
I KINGS XVIII, 46 XIX, 21

This next reading is a continuation of the weekly Haftorah reading for Ki Tisa of the contest between Elijah the Prophet and the 450 priests of Baal (Ki Tisa). It provides

additional proof that Mt. Horeb/Mt. Sinai is indeed not in the Sinai Peninsula but in northwest Saudi Arabia.

CHAPTER XVIII: Verse 46:

"And the hand of the Lord was on Elijah; and he girded up his loins, and ran before "Ahab to the entrance of Jezreel. (After the 450 priest of Baal were executed)

CHAPTER XIX: Verse 1 –21:

"And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah saying: 'So let the gods do to me and more also, if I make not thy life as the life of one of them by tomorrow about this time.'

"And when he saw that, he arose, and went for his life and came to Beersheba which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom-tree; and he requested for himself that he might die; and said: 'It is enough; now, O Lord, take away my life; for I am not better than my fathers.'

"And he lay down and slept under a broom-tree; and behold, an angel touched him, and said unto him: 'Arise and eat.' And he looked, and behold, there was at his head a cake baked on the hot stones, and cruse of water. And he did eat and drink and laid him down again.

"And the angel of the Lord came again the second time, and touched him, and said: 'ARISE AND EAT; BECAUSE THE JOURNEY IS TOO GREAT FOR THEE.' AND HE AROSE AND DID EAT AND DRINK AND WENT IN THE STRENGTH OF THAT MEAL FORTY DAYS AND FORTY NIGHTS UNTO HOREB THE MOUNT OF GOD.

"And he came thither unto a cave, and lodged there; and behold the word of the Lord came to him and He said unto him: 'What do you here, Elijah?'

"And he said: 'I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I even I only, am left; and they seek my life to take it away.'

"And He said, 'Go forth, and stand upon the mount before the Lord.' And behold the Lord passed by and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And behold, there came a voice unto him, and said: 'What do you here, Elijah?'

"And he said: 'I have been very jealous for the Lord, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.'

"And the Lord said unto him: 'Go, return on thy way to the wilderness of Damascus; and when thou come, thou shall anoint Hazael to be king over Aram; and Jehu the son of Nimshi shall thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-Meholah shall thou anoint to the prophet in thy room.

"And it shall come to pass, that him that escapes from the sword of Hazael shall Jehu slay; and him that escapes from the sword of Jehu shall Elisha slay. Yet will I leave seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

"So he departed thence, and found Elisha the son of

Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said: 'Let me, I pray thee, kiss my father and my mother, and then I will follow thee.' And he said unto him: 'Go back; for what have I done to thee?' And he returned from following him, and took the yoke of oxen and slew them and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah, and ministered unto him."

WEEKLY READING MATTOT
AND MOSES SPOKE UNTO THE HEADS OF THE TRIBES
CHAPTERS XXX, 2-XXXII

CHAPTER XXXI: Verses 1 – 18:

"And the Lord spoke unto Moses, saying: 'Avenge the children of Israel of the Midianites; afterward shall thou be gathered unto thy people.' And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the Lord's vengeance on Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

"So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with the holy vessels and trumpets for the alarm in his hand.

"And they warred against Midian, as the Lord commanded Moses; and they slew every male. And they slew the kings of Midian with the rest of their slain; Evi, and Rekem, and ZUR (Cozbi's father), and Hur and Reba, the five kings of Midian; Balaam also the son of Beor they slew with the sword.

"And the children of Israel took captive the women of Midian and their little ones; and all their cattle, and all their flocks, and all their goods, they took for a prey. And all their cities in the places wherein they dwelt, and all their encampments, they burnt with fire.

"And they took all the spoil, and all the prey, both of man and of beast. And they brought the captives, and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congregation of the children of Israel, unto the camp, unto the plains of Moab, which are by the Jordan at Jericho.

"And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, the captains of thousands and the captains of hundreds, who came from the service of the war.

"And Moses said unto them: 'Have ye saved all the women alive?

"BEHOLD, THESE CAUSED THE CHILDREN OF ISRAEL, THROUGH THE COUNSEL OF BALAAM TO REVOLT SO AS TO BREAK FAITH WITH THE LORD IN THE MATTER OF PEOR, AND SO THE PLAGUE WAS AMONG THE CONGREGATION OF THE LORD.

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known man by lying with him, keep alive for yourselves."

In my opinion, Jethro definitely had nothing to return to (in Mecca and Medina) after this battle. If there was anyone left alive in those two places, Jethro would be received as a traitor and collaborator with the enemy being the father-in-law of Moses. He had no choice but to join the twelve tribes as they marched to the Promised Land.

WEEKLY READING MASSEY
THESE ARE THE TRAVELS OF THE CHILDREN OF ISRAEL
CHAPTERS XXXIII-XXXVI

CHAPTER XXXIII: Verses 1 – 56:

"These are the stages of the children of Israel by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron. And Moses wrote their goings forth, stage by stage, by the commandment of the Lord; and these are their stages at their goings forth.

"And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians while the Egyptians were burying them that the Lord had smitten among them, even all their first-born; upon their gods also the Lord executed judgments.

"And the children of Israel journeyed from Rameses, and pitched in Succoth (1).

"And they journeyed from Succoth, and pitched in Etham, which is in the edge of the wilderness (2). And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol (3).

"And they journeyed from Pene-hahiroth and passed through the midst of the sea into the wilderness; and they went three days' journey in the wilderness of Etham, and pitched in Marah. (4) And they journeyed from Marah, and came unto Elim; and in Elim were twelve springs of water, and the threescore and ten palm-trees; and they pitched there. (5)

"And they journeyed from Elim, and pitched by the Red

Sea. (6) And they journeyed by the Red Sea, and pitched in the wilderness of Sin. (7) And they journeyed from the wilderness of Sin, and pitched in Dophkah. (8) And they journeyed from Dophkah, and pitched in Alush. (9) And they journeyed from Alush, and pitched in Rephidim, where was no water for the people to drink. (10)

"And they journeyed from Rephidim, and pitched in the wilderness of Sinai. (11) And they journeyed from the wilderness of Sinai, and pitched in Kibroth-hattaavah. (12) And they journeyed from Kibroth-hattaavah, and pitched in Hazeroth. (13) And they journeyed from Hazeroth, and pitched in Rithmah. (14) And they journeyed from Rithmah, and pitched in Rimmon-perez. (15) And they journeyed from Rimmon-perez, and pitched in Libnah. (16) And they journeyed from Libnah, and pitched in Rissah. (17) And they journeyed from Rissah and pitched in Kehelah. (18) And they journeyed from Kehelah, and pitched in Mt. Shepher. (19) And they journeyed from Mt. Shepher, and pitched in Haradah. (20) And they journeyed from Haradah, and pitched in Makheloth. (21) And they journeyed from Makheloth, and pitched in Tahath. (22) And they journeyed from Tahath, and pitched in Terah. (23) And they journeyed from Terah and pitched in Mithkah. (24) And they journeyed from Mithkah and pitched in Hashmonah. (25) And they journeyed from Hashmonah and pitched in Moseroth. (26) And they journeyed from Moseroth and pitched in Bene-jaakan. (27) And they journeyed from Bene-jaakan and pitched in Hor-haggidgad. (28) And they journeyed from Hor-haggidgad, and pitched in Jotbah. (29) And they journeyed from Jotbah and pitched in Abronah. (30) And they journeyed from Abronah, and pitched in Ezion-geber. (31) And they journeyed from Ezion-geber, and pitched in the wilderness of Zin – the same is Kadesh. (32) And they

journeyed from Kadesh and pitched in Mt. Hor, in the edge of the land of Edom.

"And Aaron the priest went up into Mt. Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the fifth month, on the first day of the month. And Aaron was a hundred and twenty and three years old when he died in Mt. Hor.

"And the Canaanite, the king of Arad, who dwelt in the South in the land of Canaan, heard of the coming of the children of Israel. And they journeyed from Mt. Hor and pitched in Zalmonah. (33) And they journeyed from Zalmonah, and pitched in Punon. (34) And they journeyed from Punon and pitched in Oboth. (35) And they journeyed from Oboth and pitched in Ije-abarim, in the border of Moab. (36) And they journeyed from Ijim, and pitched in Dibon-gad. (37) And they journeyed from Dibon-gad, and pitched in Almon-diblathaim. (38) And they journeyed from Almon-diblathaim and pitched in the mountains of Abarim, in front of Nebo. (39) And they journeyed from the mountains of Abarim, and pitched in the plains of Moab by the Jordan at Jericho. (40) And they pitched by the Jordan, from Beth-jeshimoth even unto Abel-shittim in the plains of Moab. (41)

"And the Lord spoke unto Moses in the plains of Moab by the Jordan at Jericho, saying: 'Speak unto the children of Israel, and say unto them; When ye pass over the Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images, and demolish all their high places. And ye shall drive out the inhabitants of the land, and dwell therein; for unto you have I given the land to possess it.

"And ye shall inherit the land by lot according to your

families to the more ye shall give the more inheritance and to the fewer thou shall give the less inheritance; where the lot falls to any man that shall be his; according to the tribes of your fathers shall ye inherit.

"But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as thorns in your eyes, and as pricks in your sides, and they shall harass you in the land wherein ye dwell. And it shall come to pass, that as I thought to do unto them, so will I do unto you."

(And indeed the Jewish people were expelled twice from the Land of Israel for allowing the original inhabitants to remain. God kept his word.)

CHAPTER XXXIV: Verses 1 – 12:

These verses provide one of the possible scenarios regarding the borders of Israel.

"And the Lord spoke unto Moses, saying: 'Command the children of Israel, and say unto them: When ye come into the land of Canaan, this shall be the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof.

"Thus your south side shall be from the wilderness of Zin close by the side of Edom, and your south border shall begin at the end of the Salt Sea (Dead Sea) eastward; and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Azmon; and the border shall turn about from Azmon unto the Brook of Egypt, and the goings out thereof shall be at the Sea. And for the western border, ye shall have the Great Sea for a border; this shall be your west border.

"And this shall be your north border: from the Great Sea

ye shall mark out your line unto Mt. Hor; from Mt. Hor ye shall mark out a line unto the entrance to Hamath (Lebanon); and the goings out of the border shall be at Zedad; and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar Enan; this shall be your north border.

"And ye shall mark out your line for the east border from Hazar-enan to Shepham; and the border shall down from Shepam to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the Sea of Chinnereth (Sea of Galilee) eastward; and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about."

Chapter **VIII**

Boof Of Deuteronomy

FIRST WEEKLY READING – DEVARIM – DEUTERONOMY CHAPTERS I –III, 22

CHAPTER I: Verses 1 – 7:

"These are the words which Moses spoke unto all Israel beyond the Jordan; in the wilderness, in the Aravah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Di-zahav.

"IT IS ELEVEN DAYS' JOURNEY FROM HOREB UNTO KADESH-BARNEA BY THE WAY OF MT. SEIR.

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according unto all that the Lord had given him in commandment unto them; after he had smitten Sihon the king of the Amorites, who dwell in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth, at Edrei; beyond the Jordan, in the land of Moab, took Moses upon him to expound this law, saying:

"THE LORD OUR GOD SPOKE UNTO US IN HOREB SAYING: 'YE HAVE DWELT LONG ENOUGH IN THIS MOUNTAIN; TURN YOU, AND TAKE YOUR JOURNEY, AND GO TO THE HILL-COUNTRY OF THE AMORITES AND UNTO ALL THE PLACES NIGH THEREUNTO, IN THE Arabah, in the hill-country, and in the Lowland, and in the South, and by the sea-shore; the land of the Canaanites, and Lebanon, as far as the great river Euphrates.

"Behold, I have set the land before you: go in and possess the land which the Lord swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.'

Verse 19:

"AND WE JOURNEYED FROM HOREB, AND WENT THROUGH ALL THAT GREAT AND DREADFULL WILDERNESS WHICH YE SAW, by the way to the hill-country of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto: 'Ye are come unto: 'Ye are come unto the hill-country of the Amorites, which the Lord our God is giving us. Behold, the Lord thy God hat set the land before thee; go up, take possession, as the Lord, the God of thy fathers hath spoken unto thee; fear not, neither be dismayed."

I believe the "great and dreadful desert" referred to by Moses is not the Negev or the Sinai Peninsula (which belonged to Pharaoh's Egypt) but could only have been Arabia.

Verse 40: "But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea." (Another confirmation of Saudi Arabia being the location of the wanderings of 40 years in the desert)

CHAPTER II: Verse 1—3:

"Then we turned, and took our journey into the wilderness

by the way to the red sea, as the lord spoke unto me; and we compassed Mt. Seir many days.

"And the lord spoke unto me saying 'ye have compassed this mountain long enough; turn you northward."

Again, to turn northward, it is clear that we were southward, in Arabia. We circled east of Mt. Seir having arrived there from Arabia. It could not have been the Sinai Peninsula because of the Egyptian control of the peninsula under Pharaoh.

The weekly reading then goes on to repeat the history of the Israelites circumventing Moab and Ammon and conquering Sihon king of the Amorites, and Og king of the Bashan, after these two kings came out to attack the Israelites. It wasn't the Israelites that wanted to attack them, but merely to pass peacefully through their territory and even pay for whatever water or food they might have taken.

The weekly reading ends with the conquests to the east of the Jordan River.

WEEKLY READING – VA-ETHCHANAN – AND I BESOUGHT THE LORD CHAPTERS III, 23-VII, 11

In this reading, Moses begs for God to rescind His decision not to allow Moses to enter the Promised Land.

CHAPTER III: Verses 23 – 27:

"And I besought the Lord at that time, saying: 'O Lord God, Thou has begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works and according to Thy might acts? Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

"But the Lord was wroth with me for your sakes, and

hearkened not unto me; and the Lord said unto me: 'Let it suffice thee; speak no more unto Me of this matter. Get thee up into the top of Pisgah, AND LIFT UP THINE EYES WESTWARD, AND NORTHWARD, AND SOUTHWARD (TEMANA –TOWARD YEMEN) AND EASTWARD, AND BEHOLD WITH THINE EYES; FOR THOU SHALL NOT GO OVER THIS JORDAN."

CHAPTER IV: Verses 1 – 20:

"And now, O Israel, hearken unto the statutes and unto the ordinances which I teach you, to do them; that ye may live and go in and posses the land which the Lord, the God of your fathers gives you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did in Baal-Peor; for all the men that followed the Baal of Peor, the Lord thy God hath destroyed them from the midst of thee. But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold, I have taught you statues and ordinances, even as the Lord my God commanded me that ye should do so in the midst of the land where you go in to possess it. Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that when they hear all these statutes shall say: 'Surely this great nation is a wise and understanding people.' For what great nation is there, that hath God so nigh unto them, as the Lord our God is when we call upon Him: And what great nation is there that has statutes and ordinances so righteous as all this law, which I set before you this day?

"Only take heed to thyself, and keep thy soul diligently lest thou forget the things which thy eyes saw, and lest they depart from thy heart all the days of thy life; but make them

known unto thy children and thy children's children; the day that you stood before the Lord in Horeb, when the Lord said unto me: 'Assemble Me the people, and I will make them hear my words, that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children.'

"And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the Lord spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice.

"And He declared unto you His covenant, which He commanded you to perform, even the Ten Commandments; and He wrote them upon two tablets of stone. And the Lord commanded me at that time to teach you statutes and ordinances, that ye might do them in the land where ye go over to possess it.

"Take ye therefore good heed unto yourselves – for ye saw no manner of form on the day that the Lord spoke unto you in Horeb out of the midst of fire – lest ye deal corruptly, and make you a graven image, even the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the heaven, the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth; and lest thou lift up thy eyes unto the heaven, and when you see the sun and the moon and the stars, even all the host of heaven, you be drawn away and worship them, and serve them, which the Lord thy God has allotted unto all the peoples under the whole heaven."

I wanted to make two points here: firstly in Deuteronomy 17, which we shall be quoting in a short while, God warns not to worship the moon, the sun and the stars. God says

that whoever worships these entities should be taken to the gates of the city and stoned. If the god of Islam is the moon-god: Allah al-Ilahi, then worshiping Allah al-Ilahi is a capital offense. Islam must therefore be banned if we are following God's word in the Bible.

Secondly, we see repeatedly that Mt. Horeb was on fire with heavy smoke up to the heavens. Jebel al-Lawz in northwestern Saudi Arabia belongs to a chain of volcanic mountains from Damascus all the way to Ethiopia along the Syrian-African rift.

This is another proof that Mt. Sinai is in Arabia. There are no volcanic mountains to the east in the Egyptian Sinai Peninsula.

After this section, the Ten Commandments are repeated in CHAPTER V with one difference: "Observe the Sabbath day to keep it holy, as the lord thy God commanded thee." Remember is replaced by Observe.

From verses 19 to 23 we see repeatedly the description of Mt. Horeb as a volcano, again in Arabia and not Egyptian Sinai.

CHAPTER VI: Verse 4 – 9:

These next six verses are perhaps the most important verses for every Christian and Jew:

"Hear, O Israel: The Lord our God, the Lord is One. And thou shall love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shall teach them diligently unto thy children, and shall talk of them when thou sit in thy house, and when thou walk by the way, and when thou lie down, and when thou rise up. AND THOU SHALL BIND THEM FOR A SIGN UPON THY HAND, AND THEY SHALL BE FOR FRONTLETS BETWEEN THINE EYES. (PHYLACTERIES) AND

THOU SHALL WRITE THEM UPON THE DOOR-POSTS OF THY HOUSE, AND UPON THY GATES. (THE MEZUZAH)"

This is the third mention of the phylacteries after Exodus XIII. The fourth mention will be in Deuteronomy XI and for Christians the fifth mention will be in Matthew 23:5.

CHAPTER VII: 1—11:

"When the Lord thy God shall bring thee into the land where you go to possess it, and shall cast out many nations before you, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than you; and when the Lord thy God shall deliver them up before you, and thou shall smite them; then thou shall utterly destroy them; thou shall make no covenant with them nor show mercy unto them; neither shall thou make marriages with them: thy daughter you shall not give unto his son, nor his daughter shall you take unto your son.

"For he will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and He will destroy thee quickly. But thus shall you deal with them: ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim (trees planted as sacred symbols of Astarte, the goddess of fertility) and burn their graven images with fire.

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be His own treasure out of all the peoples that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people – for ye were the fewest of all peoples – but because the Lord loved you, and because He would keep the oath which He swore unto fathers, hath the Lord brought you out with a mighty hand,

and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

"Know therefore that the Lord thy God, He is God; the faithful God, who keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repays them that hate Him to their face, to destroy them; He will not be slack to him that hates Him, He will repay him to his face. Thou shall therefore keep the commandment, and the statutes and the ordinances which I command thee this day to do them."

WEEKLY READING – EKEV – BECAUSE YE HEARKENED

CHAPTERS VII, 12-XI, 25

CHAPTER VII: Verses 12 – 19:

"And it shall come to pass because ye hearken to these ordinances, and keep and do them, that the Lord thy God shall keep with thee the covenant and the mercy which He swore unto thy fathers, and He will love thee, and bless thee, and multiply thee; He will also bless the fruit of thy body and the fruit of thy land, thy corn and thy wine and thy oil, the increase of thy kin and the young of thy flock in the land which He swore unto thy fathers to give thee.

"Thou shall be blessed above all people; there shall not be male or female barren among you, or among your cattle.

"AND THE LORD WILL TAKE AWAY FROM THEE ALL THE SICKNESSES OF EGYPT; AND HE WILL PUT NONE OF THE EVIL DISEASES WHICH YOU KNOW UPON THEE BUT WILL LAY THEM UPON ALL THEM THAT HATE THEE.

"And thou shall consume all the peoples that the Lord thy God shall deliver unto thee; your eye shall not pity them;

neither shall thou serve their gods; for that will be a snare unto thee.

"If thou shall say in thy heart: 'These nations are more than I; how can I dispossess them?' thou shall not be afraid of them; thou shall well remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

"The great trials which your eyes saw, and the signs, and the wonders, and the mighty hand, and the outstretched arm, whereby the Lord thy God brought thee out; so shall the Lord thy God do unto all the peoples of whom thou are afraid."

CHAPTER VIII: Verses 5 – 20:

"And thou shall consider in thy heart that as a man chastens his son, so the Lord thy God chastens you. And you shall keep the commandments of the lord thy God to walk in His ways, and to fear Him. For the Lord thy God brings you into a good land, a land of brooks of water, of fountains and depths springing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein you shall eat bread without scarceness, you shall not lack anything in it; a land whose stones are iron and out of whose hills you may dig brass.

"AND THOU SHALL EAT AND BE SATIFIED, AND BLESS THE LORD THY GOD FOR THE GOOD LAND WHICH HE HAS GIVEN THEE.

(This is the basis for the Grace After Meals that Jews recite after a meal with bread)

"Beware lest thou forget the Lord thy God, in not keeping His commandments, and His ordinances and His statutes which I command thee this day; lest when you have eaten and are satisfied, and hast built goodly houses, and dwelt therein; and when thy heards and thy flocks multiply, and thy silver and thy gold is multiplied, and all that you have

has multiplied; then thy heart be lifted up and you forget the Lord thy God who brought thee forth out of the land of Egypt out of the house of bondage; who led you THROUGH THE GREAT AND DREADFUL DESERT wherein were serpents, and scorpions and thirsty ground where was no water; who brought you forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that He might afflict thee, and that He might prove thee to do thee good at thy latter end;

"AND THOU SAY IN THY HEART: 'MY POWER AND THE MIGHT OF MY HAND HATH GOTTEN ME THIS WEALTH.'

"BUT THOU SHALL REMEMBER THE LORD THY GOD, FOR IT IS HE THAT GIVES THEE THE POWER TO GET WEALTH; that He may establish His covenant which He swore unto thy fathers as it is this day.

"And it shall be if thou shall forget the Lord thy God, and walk after other gods, and serve them and worship them I forewarn you this day that you shall surely perish.

"As the nations that the Lord makes to perish before you, so shall ye perish; because ye would not hearken unto the voice of the Lord your God."

I will never forget when former U.S. President Bill Clinton displayed a sign on his desk: "Hey, it's the economy, stupid!"

My answer to him is the above verses: "No stupid, it is not the economy. It is God who gives you the ability to have an economy!"

In Chapter IX, Moses repeats the story of the giving of the Ten Commandments at Mt. Sinai and how he broke them. He also repeats in Verse 15 that Mt. Horeb was on fire, alluding to what we know today as a volcano.

In Chapter X, Moses repeats the story of the second

tablet with the Ten Commandments.

CHAPTER XI: Verses 13 – 25:

This section has two important components:

Verses 13 – 21:

"And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in thy corn, and they wine, and thy oil. And I will give grass in your fields for your cattle, and you shall eat and be satisfied.

"Take heed to yourselves, lest your heart be deceived and you turn aside, and serve other gods, and worship them; and the anger of the Lord be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the Lord gives you.

"Therefore shall ye lay up these My words in your heart and in your soul; AND YOU SHALL BIND THEM FOR A SIGN UPON YOUR HAND AND THEY SHALL BE FOR FRONTLETS BETWEEN YOUR EYES (FOURTH MENTION OF PHYLACTERIES) and ye shall teach them your children talking of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you shall write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied and the days of your children upon the land which the Lord swore unto your fathers to give them as the days of the heavens above the earth."

Verses 22 -25:

ISRAELS BORDERS (THIRD VERSION)

"For if you shall diligently keep all this commandment which I command you, to do it, to love the Lord you God, to walk in all His ways, and to cleave unto Him, then will the Lord drive out all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves.

"EVERY PLACE WHEREON THE SOLE OF YOUR FOOT SHALL TREAD SHALL BE YOURS: FROM THE WILDERNESS (DESERT-ARABIA) AND LEBANON FROM THE RIVER THE RIVER EUPHRATES EVEN UNTO THE HINDER SEA (MEDITERRANEAN) SHALL BE YOUR BORDER.

"There shall no man be able to stand against you: the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He has spoken unto you."

My dear friends, Penny and Jim Caldwell, took many pictures of the rocks showing the footprints or sandal-prints of the Israelites there at Mt. Sinai/Mt. Horeb in Saudi Arabia. The Saudi police and military have fenced off the sight and prohibited Westerners from visiting the sight.

Also the columns placed on the coast of Saudi Arabia and in Sinai Peninsula across the Red Sea by King Solomon were removed by the Saudis. The Caldwells took pictures of the original columns as well as the poles placed there by the Saudis. It seems their desire was to erase any proof of the crossing from Sinai to Arabia.

As I understand it, the western border is the Mediterranean up to the Brook of Egypt in the Sinai Peninsula emptying into the Mediterranean at El-Arish. The northern border is Lebanon (inclusive), the western border is Kurdistan (up to the Euphrates) and the southern border cannot be anything

Sandal / foot markings in stone

else other than the present day Saudi Arabia or at least the northwestern part of Saudi Arabia where Mt. Sinai is. This will also include Mecca and Medina where the Ka'abah black stone is and upon its replica the phylacteries.

Osama bin Laden confirmed this in a speech:

"Thus, Israel – and behind it, America – killed all the children of the world. And who is to stop Israel from the murder of our sons tomorrow in **Tabook or in Jauf or in the surrounding areas of Palestine? And what will the rulers do if Israel starts to expand its unfair, unjust and false settlements – which the leaders do declare as such – beyond its currently known boundaries, and says, 'Our borders extend to Medina'?** What will the rulers do but yield and succumb to the American Zionist lobby?"

Indeed, Osama bin Laden was one of the inspirations for me to write this book. Another inspiration was Yasser Arafat's remarks about the Israeli ten agora coin showing the replica of a Menorah on a shard of clay to the extent that that shard of clay was a map of the Arabian Peninsula and that Israel was claiming it. Good idea!

And it's biblical.

By the way, in the Christian New Testament in Galatians Chapter 4: Verse 25 it says: Hagar and Mt. Sinai which are in Arabia.

Josephus also quotes something similar:

"That he left to Ishmael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis: and to Isaac, Canaan." (Antiquities of the Jews Chapter X/3 p.56 – The Complete Works of Josephus.)

Also: "And when he (Moses) came to the city of Midian, which lay upon the Red Sea, and was so dominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey and the affliction he had been in." (Chapter XI/1 – ibid)

Also: "When the lad (Ishmael) was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ishmael twelve sons: Nabaioth, Kedar, Abdell, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman (Yemen) Jetur, Naphesus, Cadmas.

These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father." (ibid Chapter XII/3)

Also: "The sons of Madian were Ephas, Ophren, and Anoch, and Ebidas and Eldas. Now for all these sons and grandsons, Abraham contribed to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea." (ibid Chapter XV)

WEEKLY READING – RE'EH – BEHOLD
CHAPTERS XI, 26-XVI, 17

This week's readings give a repetition of many of the commandments and admonitions of God to the children of Israel.

WEEKLY READING – SHOFETIM – JUDGES
CHAPTERS XVI, 18-XXI, 9
CHAPTER XVI: Verses 18 – 22:

"Judges and officers shall thou make thee in all thy gates, which the Lord thy God gives thee, tribe by tribe; and they shall judge the people with righteous judgment. Thou shall not wrest judgment; thou shall not respect persons; neither shall thou take a bribe; for a bribe blinds the eyes of the wise, and perverts the words of the righteous.

"Justice, justice shall thou follow, that you may live and inherit the land which the Lord thy God gives thee. Thou shall not plant thee an Asherah of any kind of tree beside the altar of the Lord thy God, which you shall make thee. Neither shall you set up a pillar which the Lord thy God hates."

CHAPTER XVII: Verses 1 – 7:

"IF THERE BE FOUND IN THE MIDST OF THEE, WITHIN ANY OF THY GATES WHICH THE LORD THY GOD GIVES THEE, MAN OR WOMAN, THAT DOES THAT WHICH IS EVIL IN THE SIGHT OF THE LORD THY GOD IN TRANSGRESSING HIS COVENANT AND HAS GONE AND SERVED OTHER GODS, AND WORSHIPPED THEM, OR THE SUN, OR THE MOON, OR ANY OF THE HOST OF HEAVEN, WHICH I HAVE COMMANDED NOT; and it be told thee and thou hear it, then shall thou inquire diligently, and behold if it be true and

the thing certain, that such abomination is wrought in Israel then shall thou bring forth that man or that woman, who has done this evil thing, unto thy gates even the man or the woman; and thou shall stone them with stones that they die.

"At the mouth of two witnesses or three witnesses shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shall put away the evil from the midst of thee."

If Allah al-Ilahi is the greatest of 360 pagan gods of ancient Arabia, and according to that tradition was the moon-god, married to the sun-god, and they had three daughters, the brightest stars in the firmament, then these are precisely the gods banned by the God of Abraham, Isaac and Jacob. We see the moon crescent atop every mosque and minaret. We see the moon the sun and the stars as the symbols of the Islamic nations on their flags, currencies, and other national displays. If this is indeed the case, Islam is a capital crime according to the Judeo-Christian ethic and may not be tolerated according to the Bible.

When Mecca and Medina are taken by the Judeo-Christian forces of the West, Islam will be banned and the world saved from the scourge of this satanic moon-god, Allah al-Ilahi and then the Moslems will actually finally be freed and blessed.

CHAPTER XVIII: Verses 9 –12:

"When you come into the land which the Lord thy God gives you, you shall not learn to do after the abominations of those nations. There shall not be found among you anyone that makes his son or his daughter to pass through the fire, (Molech/Cemosh/Moslem suicide/homicide bombers) one that uses divination, a soothsayer, or an enchanter or

a sorcerer or a charmer, or one that consults a ghost or a familiar spirit or a necromancer. For whosoever does these things is an abomination unto the Lord; and because of these abominations the Lord thy God is driving them out from before thee."

Again, Allah al-Ilahi is just another version of Molech and Cemosh that sacrifices all our children on his altar. This also is a capital offense that we read earlier. If the civilized world wishes to rid itself of suicide/homicide bombers, the parents of these bombers who are passed through the fire of the dynamite explosion should be executed. This would make the bombers think twice before killing themselves and as a consequence their parents. The answer to stopping suicide bombers is in the Bible.

WEEKLY READING – KI THETZE – WHEN YOU GO FORTH TO BATTLE CHAPTERS XXI, 10-XXV

CHAPTER 24: Verses 1 – 4:

"When a man takes a wife, and marries her, then it comes to pass if she finds no favor in his eyes, because he has found some unseemly thing in her, that he writes her a bill of divorcement, and gives it in her hand and sends her out of his house, and she departs out of his house and goes and becomes another man's wife, and the latter husband hates her and writes her a bill of divorcement, and gives it in her hand, and sends her out of his house or if the latter husband die, who took her to be his wife; her former husband, who sent her away, may not take her again to be his wife, after whe is defiled; for that is abomination before the Lord; and thou shall not cause the land to sin, which the Lord thy God give thee for an inheritance."

In Islam, the opposite is true. If a man divorces his wife,

and wishes to remarry her, she must first marry another man, get divorced and then return to marrying the first husband. This according to the Torah is an abomination and was placed in the Koran by the rabbi, Ovadiah ben Shalom who co-authored the Koran with a Christian priest Sergius Buhayra. This was done, I believe, as a practical joke on the primitive Bedouins who did not know how to read and write when they pressed the rabbi and priest into forced writing of the Koran. I will not forget an Egyptian movie I saw some years ago made as a romantic parody to show how a husband foolishly divorced his wife and then wished to remarry her.

CHAPTER XXV: Verses 17 – 19:

"Remember what Amalek did unto you by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou was faint and weary; and he feared not God. Therefore it shall be when the Lord thy God has given thee rest from all thy enemies round about, in the land which the Lord thy God gives thee for an inheritance to possess it, that you shall blot out the remembrance of Amalek from under heaven; thou shall not forget."

The nature of the Islamic wars against israel is the same as the nature of Amalek to annihilate every last Jew from the face of the earth. This tradition passed through Amalek to Agag, to Haman, and to Hitler and to the Islamic leadership that cannot rest until Israel is destroyed and all the Jews and Christians (People of the Book) are dead or converted to Islam. So this is a war to the finish. If the Jews and Christians defeat Islam, the Moslems will be blessed with a new life of freedom and democracy. If the Moslems win, everyone dies including the Moslems. The key to victory over Islam is taking Mecca and Medina, to capture the flag!

WEEKLY READING – KI TAVO – WHEN YOU COME INTO THE LAND CHAPTERS XXVI-XXIX, 8

This weekly Torah reading is extremely important because of the admonitions to Israel before Israel enters the Promised Land but adds no new material to the question of Arabia.

HAFTORAH KI TAVO ISAIAH LX

"Arise, shine, for thy light is come. And the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the peoples; but upon thee the Lord will arise, and His glory shall be seen upon thee.

"And nations shall wak at thy light, and kings at the brightness of thy rising.

"Lift up your eyes round about, and see: They all are gathered together, and come to thee; Thy sons come from far, and thy daughters are borne on the side.

"Then you shall see and be radiant, and your heart shall throb and be enlarged; because the abundance of the sea shall be turned unto thee. The wealth of the nations shall come unto thee.

"The caravan of camels shall cove thee, and of the young camels of Midian and Ephah, all coming from Sheba; they shall bring gold and frankincense and shall proclaim the praises of the Lord.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on my altar, and I will glorify My glorious house.

"Who are these that fly as a cloud and as the doves to

their cotes?

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, for the name of the Lord thy God, and for the Holy One of Israel because He has glorified thee.

"And foreigners shall build thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in my favor have I had compassion on thee.

"Thy gates also shall be open continually day and night they shall not be shut; that men may bring unto thee the wealth of the nations, and their kings in procession.

"For that nation and kingdom that will not serve thee shall perish; Yeah those nations shall be utterly wasted.

"The glory of Lebanon shall come unto thee, the cypress the plane-tree, and the larch together; to beautify the place of My sanctuary, and I will make the place of My feet glorious.

"And the sons of them that afflicted you shall come bending unto thee and all they that despised thee shall bow down at the soles of thy feet; and they shall call thee The city of the Lord, the Zion of the Holy One of Israel.

"Whereas you have been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency a joy of many generations.

"Thou shall also suck the milk of the nations, and shall suck the spoil of kings; and thou shall know that I the Lord am thy Savior, and I the Mighty one of Jacob thy Redeemer.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and righteousness thy magistrates.

"Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shall call thy walls Salvation, and thy gates Praise.

"The sun shall be no more thy light by day, neither for

brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlansting light, and thy God thy glory.

"The sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light and the days of thy mourning shall be ended.

"Thy people also shall be all righteous, they shall inherit the land forever; the branch of My planting, the work of my hands, wherein I glory.

"The smallest shall become a thousand, and the least a mighty nation;

"I the Lord will hasten it in its time."

The remaining weekly readings contain many promises of blessings and admonitions not to backslide into paganism, but do not add much to the subject of Mecca and Medina and the Kaabah except for perhaps one interesting verse:

CHAPTER XXXII: Verses 28 – 37:

"For they are a nation void of counsel, and there is no understanding in them. If they were wise, they would understand this, they would discern their latter end. How should one chase a thousand, and two put ten thousand to flight, EXCEPT THEIR ROCK HAD GIVEN THEM OVER, AND THE LORD HAD DELIVERED THEM UP? FOR THEIR ROCK IS NOT AS OUR ROCK, EVEN OUR ENEMIES THEMSELVES BEING JUDGED, FOR THEIR VINE IS THE VINE OF SODOM AND OF THE FIELDS OF GOMORRAH; their grapes are grapes of gall, their clusters are bitter; their wine is the venom of serpents and the cruel poison of asps.

"Is not this laid up in store with Me, sealed up in My treasuries? Vengeance is ine and recompense against the time when their foot shall slip; for the day of the calamity is at hand, and the things that are to come upon them shall

make haste.

"For the Lord will judge His people, and repent Himself for His servants; when he sees that their stay is gone and there is none remaining, shut up or left at large.

"And it is said: Where are their gods, THE ROCK IN WHOM THEY TRUSTED?"

HAFTORAH HA'AZINU
II SAUEL XXII

Verse 2:
"The Lord is my rock and my fortress, and my deliverer."
Verse 32:
"For who is God, save the Lord? and who is a Rock, save our God."

Verse 47:

"The Lord lives, and blessed by the Rock; And exalted be the God, my Rock of salvation."

Finally:

I SAMUEL: CHAPTER II: Verse 2:

"There is none holy as the Lord: for there is none beside thee: NEITHER IS THERE ANY ROCK LIKE OUR GOD."

PSALMS XVIII: Verse 32:

"For who is God save the Lord? or who is a rock save our God?"

In concluding my interpretations of the word "Rock," I am sure there are many more references in the Bible that could be listed.

The purpose of this book is not to conclude this study but merely to begin it. Perhaps this book arouses more questions than answers.

Conclusion

The world today is faced by the growing threat of Islam. It seems to be unstoppable. It seems to be winning. And it will not stop until it is stopped.

When a python is wrapping itself up around its victim, the best way to stop the python is to chop off the head of the snake. The problem is not the Moslem peoples who themselves are victims, but their system, just as the Germans and their allies might not have been the problem but Nazism and anti-Semitism. It required a world war to terminate this threat in 1945. Banning Islam, in my opinion, is merely an extension of banning Nazism and Tojo Fascism of Japan. Remember the Kamekazes!

Today, Islam wishes to kill the Jews on Saturday, the Christians on Sunday, the Hindus and Buddhists and other pagans any other day of the week, and finally the Moslems kill each other in the name of Allah.

Therefore I believe Allah is Satan-Lucifer-the Devil, Hasatan (in Hebrew) and Sitra Achra (in Aramaic), whatever you want to call it.

If Satan claimed he was greater than God, and if the call to prayer, the Azan, declares: Allahu Akbar – Allah is Greater! (Greater than the God of Abraham, Isaac and Jacob, this only confirms that Allah is Satan who said he was greater than God.

Allah is also known as Al-Macker, the greatest of all the liars and deceivers.

So here's a story to prove the point: In the Six Day War in 1967, Israel liberated Jerusalem and other territories. The Temple Mount of Mt. Moriah was also taken and the Moslems were completely distraught. Allah had promised them the victory over Israel, but alas, Allah the greatest of liars and deceivers this time lied to the Arabs.

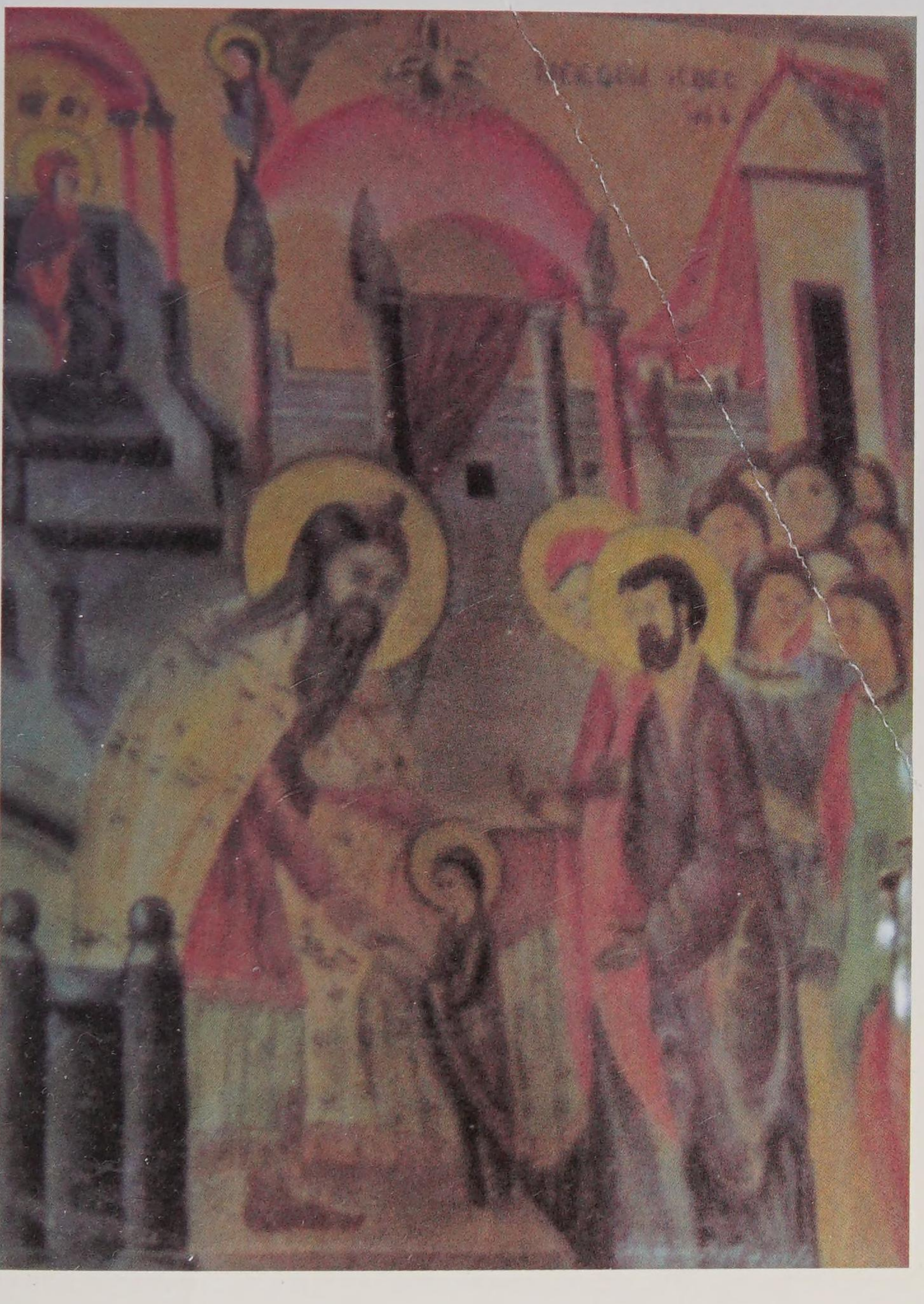
There was talk briefly that perhaps the Moslems had chosen the wrong god and should come over to the God of Abraham, Isaac and Jacob.

But when Moshe Dayan, Israeli minister-of-defense offered the Arabs the keys to the Temple Mount, in other words returned the Temple Mount to the Arabs, instead of viewing this as an act of righteousness on the part of Dayan, instead of viewing this as an extension of the olive branch for peace, the Arabs thought: "Aha! Allah is the greater god because Allah succeeded in confusing someone so brilliant as the great war hero, Moshe Dayan." So this act by Dayan was seen as foolishness and a victory of Allah over the Jews as well as the God of Abraham, Isaac and Jacob.

Today the Arabs wish to take Jerusalem away from the Jews and Christians. This will signal a victory of Islam over Judeo-Christian Western Civilization and Democracy. Jerusalem is not holy to Islam. It is never mentioned in the Koran. But they want it to "capture the Jewish flag."

But if the Judeo-Christian West takes Mecca and Medina, it is "capture the Islamic flag." Game over! It will then be

over for Islam and finally peace will reign supreme over the planet Earth. And the Moslems will finally be freed from their chains.



THESE ARE SOME OF THE QUESTIONS THIS BOOK ANSWERS:

1. **What role do Mecca and Medina play in the struggle between Western Civilization and Islam?**
2. **Are Mecca and Medina- Midian referred to in the Bible?**
3. **Was Jethro a cousin of Moses?**
4. **Did Moses say to Pharaoh: Let my people go so that they may go around in circles in the desert?**
5. **Are the Phylacteries a replica of the Ka'abah in Mecca?**
6. **Is Mt. Sinai in Northwestern Saudi Arabia?**
7. **Did the Israelites wander in the Arabian desert for 40 years?**
8. **Why did Osama bin Laden say the following:**

   Thus, Israel - and behind it, America - killed all the children of the world. And who is to stop Israel from the murder of our sons tomorrow in Tabook or in Jauf or in the surrounding areas of Palestine ? And what will the rulers do if Israel starts to expand its unfair, unjust and false settlements - which the leaders do declare as such - beyond its currently known boundaries, and says, 'Our borders extend to Medina'?

9. **Will Islam be defeated and terminated when the Judeo-Christian West conquers Mecca and Medina?**
10. **What will be the circumstances that lead to that conquest?**